PRINCETON
OCT 31 1968
THEOLOGICAL SEMINARY
RESERVE
STORAGE

THE

MISSIONARY HERALD.

VOL. LXXVII. — APRIL, 1881. — No. IV.

WE referred last month to a reversal by the Secretary of the Interior of a ruling by the Indian Department, which was obnoxious to various missionary boards, our own included. The text of the new ruling is as follows: "In future, in all cases except where the presence of rival religious organizations would manifestly be perilous to peace and good order, Indian reservations shall be open to all religious denominations, provided that no existing treaty stipulations would be violated thereby." This right was all that was asked for, and it was necessary that the right of preaching without restriction be thus acknowledged, or our missionaries might have been driven from among the Dakotas, for whom they had labored for over forty years.

SIX MONTHS' RECEIPTS. — The receipts from donations for the first six months of the present financial year are only about three hundred dollars less than those of the preceding year, from legacies only about nine hundred dollars less. This is a decided advance over the average for the same period during the three preceding years. We shall hope to report during the remainder of the year a still more animating advance, corresponding to our advancing work. Never did we need more earnest prayers accompanied by generous gifts. Tidings from all directions indicate that the Lord of the harvest is summoning us forward to an enlarged work in both our evangelistic and educational departments calling for enlarged hearts, sure to express themselves in enlarged benefactions.

WANTED, copies, one or more, of *Missionary Paper, No. 23*, published by the A. B. C. F. M. about 1840. It was an address delivered before a "Society of Inquiry," subject, *The Reflex Influence of Foreign Missions*. If any friend, collector, or librarian can furnish the Board with this tract, a 12mo, for its library, it will be a great favor. And can any one tell who was its author, or where it was delivered? Address Rev. Henry A. Hazen, No. 14 Congregational House.

MR. E. T. JOURDAN, who was Mr. Pinkerton's companion on the missionary expedition to Umzila's, reached Natal, January 18. He reports that though he himself has had experience with fever on the West Coast of Africa for six years, he never saw a fever like the one Mr. Pinkerton had. Mr. Jourdan declares himself ready to join another mission party for Umzila's.

Good crops in the garden or field do not follow a yearly subsoil plowing, valuable as that may be. The successful cultivators bid us stir the surface often. An annual gift, though it may be large, does not bring the donor all, or even the best part, of the fruits he might derive from his giving. It is frequent giving that keeps the heart open and free, ready for the growth of all the graces. He was a wise missionary who declined to receive from a Karen a rupee for a whole year instead of the pice a week which the other native Christians were giving. To be sure, fifty-two pice would not make a rupee, and the treasury would be fuller if the rupee were accepted. But the donor would not be as much blessed. "Don't you know," said the missionary, "that a door-hinge, if opened only once a year, soon comes to creaking. Open often, no creaking; give often, no croaking."

At least twenty-nine commercial or exploring expeditions, to say nothing of missionary parties, are now moving from various quarters towards the interior of Africa. Business enterprises are being inaugurated, new lines of steamships established along the coast, and scores of commercial and scientific stations have been permanently occupied in regions which heretofore have rarely been visited by travelers. The Christian church in its various branches is doing much for the opening of Africa, but she must bestir herself greatly if she is to be in advance of commerce in reaching the native populations of the interior.

It is a suggestive fact that more than one fourth part of the income of the Basle Mission, which now sustains 115 missionaries in India, Africa, and China, and which has already gathered 13,245 church members, is derived from a system of penny collections. There are now about 120,000 persons who contribute a penny a week to this society, these gifts amounting, in 1879, to over $53,000. These collections were begun in 1855, and within the twenty-five years that have since elapsed not less than $1,156,145 have been derived from this source. If giving at this moderate rate will secure such sums, how much could the church of Christ accomplish towards the evangelization of the world if all her members should give, not their spare pennies merely, but such larger sums as they might, in a spirit of earnest and devoted self-sacrifice.

The hostility of the Roman Catholic Church to Protestant missions, and her determination to oppose them actively at every point, are illustrated by a remark in a recent issue of *Les Missions Catholiques*, the organ of the Society for the Propagation of the Faith. It says: "If our contributions increase we shall be able to open a Catholic school at the side of each Protestant school. *This must be our policy in every Christian settlement.*"

The monthly journal *L'Afrique* reports that the French traveler, M. Savorgnan de Brazza, had ascended the river Ogowe to its sources, reaching thereby the sources of several of the affluents of the Congo. Descending one of these, the Alima, partly along the shore and partly by boat, he struck the Congo below Stanley Pool, and coming down the river met Mr. Stanley. It is suggested that a more practicable route to the interior of Africa than that offered by the lower Congo, may be opened by the Ogowe and the streams which rise near its source.

Mr. Schauffler of Brünn reports that the Austrian Ministry has rejected his appeal against the action of the local authorities forbidding him to read the Scriptures, or pray, or make an address at the grave of a member of his congregation. The government will not admit the ministerial character of our missionary, as he belongs to a non-recognized church, and when he, therefore, falls back upon the acknowledged right of private citizens to speak at the grave of their friends, the government thereupon asserts that he is not a private citizen, but is known as a minister of a church. It is evident that the Austrian Ministry will not allow any questions of consistency or law to stand in the way of their purpose to suppress religious liberty throughout the empire.

The condition of the Christian population in the Turkish Empire is sad enough at present, yet bad as it is there is some change for the better in the Turk's treatment of Christians. The latter are now at liberty to bury their dead without let or hindrance, while formerly a special permit had to be obtained from Constantinople for the burial of any Armenian. Mr. Knapp, of Bitlis, sends us a translation of such a "burial permit," granted 170 years ago, but recently discovered in that city. It is addressed to the Armenian bishop, and reads as follows: "To the wearer of Satan's crown, and of the tar-black clothes, a castaway from the gate of heaven: Thou infidel teacher: One of your nation has died. You have asked permission to bury him. According to the requirements of the Koran it is not necessary to bury the body in the earth, but to avoid the stench of putrefaction on the earth's surface dig the grave deep, fill the earth upon the body, and stamp it down well." If the Turk now has not much love for Christians, he certainly has less of contempt.

The *National Baptist* has fuller reports from China than those on which we based our estimate last month concerning the number of Christian converts in that empire. But our estimate was but little out of the way, the complete reports giving the total of communicants as 18,516, *a gain of 42 per cent. within three years.*

A rumor has reached us from Natal that Captain Wybrants and one of his companions in going from the East African coast towards Umzila's kingdom had been killed by the natives, and the English papers now contain telegraphic confirmation of the report. Mr. Pinkerton, who was with Captain Wybrants at Mozambique, and at one time expected to accompany him in passing towards the interior, was fearful that this hunting and exploring party was so organized that the natives would regard it as a warlike expedition, and would oppose it with violence. So it has proved. Livingstone demonstrated that the best way to pass safely through Africa was without show of arms.

A correspondent at the West suggests that those ministers, of whom there are many, who have at some time thought of becoming foreign missionaries, but have been providentially prevented from doing so, should each endeavor to find and bring forward some member of his church, male or female, fitted by nature, and who may be prepared by education, for a position at the front. All pastors should be recruiting agents for this missionary service, and the above suggestion to such as have been hindered from personally going abroad is worthy of their serious consideration.

"VERY RICH."

BY REV. H. C. HAYDN, DISTRICT SEC. OF A. B. C. F. M., NEW YORK.

On being introduced to a business man the other day, he accompanied his salutation with the remark, "Your society is very rich." The allusion was, of course, to the great legacy of Mr. Otis, now disbursed or set aside for special work. Whereupon I was set thinking, and all the more because a remark like this had been frequently dropped about those days. What makes a missionary board *rich?* I asked myself. There came to this question an answer, as from the Lord himself. Soon after the date referred to, a more than middle-aged woman, in mourning habiliments, stepped into the New York office of the A. B. C. F. M. She had been there before, on a similar errand, with a difference. She now came alone, and had to tell how the Lord had taken to himself her aged husband, a godly Scotch farmer of New Jersey. She bore testimony to his saintly life and of his interest in the work of the American Board. He had a way of drawing his chair up before the fire, after the chores were done, and with is *Bible*, the *Missionary Herald*, and the *American Messenger*, improving the leisure hours. Then, taking from her purse three twenty-dollar gold pieces, she said, "You may give me back ten dollars, and I will leave an even fifty." *Very rich!* Yes, if this thing is common; if the constituency of the Board numbers many of kindred spirit, who, out of scant or large resources, with much prayer and an abiding interest, present their offerings for the Lord's work. It is a blessed thing to believe that there are very many such. For days I could not bear to see these coins go into the common treasury. The aroma of the alabaster box of precious ointment was upon them.

"The New Testament repeats itself wherever the spirit of the gospel is found, and the benediction of the Master follows swiftly upon such deeds of loving devotion. Nobody doubts, I trust, that the large gifts of the rich may be made in the same spirit, and men may write their wills in tearful love of Christ and men; but it would be well to remember always what it is that weights down gifts, be they big or little; what it is that makes a missionary board very rich. Are we in any danger of forgetting, in our time, that if is "not by might, nor by power, *but by my Spirit*, saith the Lord"? Is there any idolatry of "might" and "power" into which the church of our time is in danger of drifting? We are not only to do the Lord's work, but mind the conditions of success which he has ordained. It is to be feared that there are many farmers in New Jersey, and out of it, not to say dwellers in village and city, who, if it came into their minds to draw their chair up before the fire with the *Missionary Herald*, etc., would have to go a long way to find one. And there is some little reason to fear that their gifts are not freighted just as they might be, with intelligence and prayer. No live work for the master can subsist upon the gifts and prayers of the dead; nor upon money alone, it must rest upon the hearts and consciences of the living. Having them, it will be *very rich* and very fruitful.

REFORMED BUDDHISM. WHAT IS IT?

BY REV. M. L. GORDON, M. D., KIOTO, JAPAN.

In the *Missionary Herald* for December last the statement of *The Independent*, that "it is the influence of Christianity that in Japan is compelling Buddhism to reduce itself to a pure theism, such as is taught in the Old Testament," is quoted with an approval which seems to me to be unwarranted. For while it is doubtless true that the Shinshiu Buddhists, under the influence of Christianity, direct and remote, are considerably modifying their teaching, the statement that Japanese Buddhism, or any sect of it, is "reducing itself to a pure theism," is very far from the truth.

In the same paragraph in the *Herald*, Sir Edward J. Reed's remark concerning Reformed Buddhism in Japan, that "we not only have the doctrine of a Saviour taught, but with it the old Christian doctrine of justification by faith likewise, but by faith not in Jesus, but in Amita Buddha," is also quoted. Mr. Reed's ideas of Reformed Buddhism are doubtless founded upon a short account of their faith and teaching prepared at his request by one of the leaders of the sect, "Cardinal" Akamatsu,[1] during Mr. Reed's recent visit to Japan. A copy of this may be found in the *Missionary Herald* for December, 1879, and may be taken as an authoritative statement from the most radical of the "Reformers," *i. e.*, those who have seen most of the power and influence of Christianity, and who are most anxious to appear well before the Western world. Do we find in it the theism of the Old Testament? I answer in the negative, for the following reasons: —

1. The God of the Old Testament is a Creator. Amita Buddha is not a creator. "Buddhism teaches," says this tract, "that all things, both abstract and concrete, are produced and destroyed by certain causes and combinations of circumstances." "There has been no creation," its author has more than once said to the present writer.

2. The God of the Old Testament maintains and upholds the universe, and has immediate relations with the affairs of men in this life. This tract says, "Our sect forbids all prayers or supplications for happiness in this life. . . . . even to Amita Buddha, *because the events of this life cannot be altered by the power of others.*"

3. The God of the Old Testament is an Eternal Spirit. Amita Buddha, too, is said to be boundless or eternal, but he is not an *eternal spirit.* As is implied in the denial of creation, and as I have by personal questions to the author of this tract distinctly brought out, the eternal being of the Buddhists was not a spirit, but *was that which afterward separated into matter and spirit.* Spirit is therefore no more eternal than matter.

4. The God of the Old Testament exists eternally distinct from his creatures. According to the author of this tract, though the subject is not touched upon in

[1] This gentleman, whom I have met several times, both at their principal temple and in my own house, was sent to England ten or twelve years ago by his sect, where he spent two years studying Christianity and Christian civilization. He is a great light among his fellows, and largely through him a Buddhist college, with fine buildings in European style, has been established here. He has been the head of the school, and a sort of "Professor of Modern Infidelity," until his elevation to his present rank, which he says corresponds to that of cardinal. He is eminently progressive and anxious to make it appear that his religion has room for modern civilization.

the tract itself, "in Nirvāna there are no longer the distinctions of 'I' and 'thou.'"

A closer scrutiny would doubtless reveal other differences, but these, it seems to me, are sufficient to show the almost impassable gulf between the Old Testament doctrine of God and this doctrine of Amita Buddha. To bring out the contrast strongly, put this tract side by side with the 90th and 91st Psalms, and it will be seen at once that Amita Buddha is not Jehovah. Take especially a sentence like this: "Other Buddhas obtained their state of Buddhaship by the help of Amita Buddha: therefore Amita Buddha is called the chief of the Buddhas."

It may be asked, who is Amita Buddha? and what relation does he sustain to the historic Buddha of India, Sakya Muni, the "Light of Asia"? Dr. Edkins, in his *Religions of China*, p. 150, after speaking of the void in the human heart which the abstruse Nirvāna left unfilled, says: "It was to satisfy this want that the fiction of the "*Peaceful Land in the West*" was framed. A Buddha was imagined distinct from the Buddha of history, Gautama, or Sakya Muni. He was called Amitabha (Amita), 'boundless age.'" Dr. Edkins says further on the same page, "The paradise of the Western heaven" (and of course its imagined tenant Amita) "is not known to the Buddhism of Burmah and Ceylon, but it is the most favorite article in the creeds of the Buddhists of China and all the North parts of the vast region over which that religion has spread." This is certainly true of Japan. Dr. J. Murray Mitchell, for thirty years a resident of India, and familiar with the Buddhistic literature of India, confirms the statement of Dr. Edkins as to the absence of Amita Buddha from Southern Buddhistic literature, as indeed do several other writers. On the other hand, for this Buddha of history the Reformed Buddhists have comparatively little regard. This tract declares, "Our sect pays no attention to other Buddhas" (than Amita). In his recent visit to Japan Dr. Murray Mitchell said to some of these "Reformers," "You have no right to call yourselves Buddhists; you are nearer the truth than Buddha (of India) was; but you are not Buddhists. You put your trust solely in Amita. The Buddha of history knew nothing of Amita. You marry, but Buddha taught that it was wrong to touch a woman even to save her life. To save your own mother from drowning you must hold out a stick for her to catch hold of, and so pull her out with your face averted. 'Kill not,' was Buddha's great precept. You freely eat flesh and fish, and so violate his great commandment, and ought not to call yourselves by his name."

AN ANNUAL MEETING OF THE MAHRATTA MISSION, A. B. C. F. M.

BY REV. ROBERT A. HUME, BOMBAY.

THE Annual Meeting of the Mission of the American Board in Western India is to the native Christian community something like what the Annual Meeting of the Board is to the Congregational churches of the United States. It is held in October in Ahmednuggur, the center of the district in which most missionary work has been done. There, first, the missionaries meet by themselves

for business, which occupies a week; afterwards public meetings are held for three or four days in the vernacular for the native Christians. The "Union of Churches," composed mainly of pastors and delegates from most of the twenty-five churches connected with the mission, also holds an annual meeting for a few days before the great public meetings. The missionaries have nothing to do with this body. The duties of the "Union" are the examination and licensing or ordaining evangelists and pastors, and watching over and advising about the state of the churches.

The chief topic before the public meetings in 1880 was "How to turn sinners to God." Some of the subdivisions of this subject were as follows: "In order to turn men to God the preacher must himself be truly converted;" "he must know his own heart;" "he must know the hearts of men; and, in order to know these, should know the laws which govern the mind;" "he should know the habits and sins of men, and specify particular sins appropriately;" "he must study adaptation, avoid stock phrases, and turn and keep the attention on spiritual things;" he must work for individuals, must know how to test motives, and how to learn the state of each person." "In order to turn men to God, he must know the Scriptures, and how to use them." "He must know the office and efficiency of prayer." "He must know the office of the Holy Spirit in the conversion of men." "What is meant by Repentance, Faith, Love, and Obedience?" "Some Scriptural illustrations of how men were turned to God." "The preacher must make *present* obligation felt, and always tell men that they should *now* turn to God." This subject was thus discussed by a number of the missionaries and some of the most intelligent native Christians for nearly two days. Then, for part of a day, addresses were made on some of the common defects of native Christians. These addresses were mostly made by native Christians themselves. The day closed with an address preparatory to the Lord's Supper, on "Christ can free us from these defects." Most of the addresses on the last day bore on the semi-centennial of the founding of the mission in that district, which occasion is to be celebrated next year. These were followed, as usual, by the presenting of gifts for the Lord's work. Many of the poorest and the well-to-do Christians gladly make offerings at this time, some giving money, and some the produce of their fields or the work of their hands.

In connection with these daily meetings for the edification of Christians, special evangelistic services are held during the week, generally in the evenings. At this meeting two English lectures were delivered to educated natives by one of the missionaries, and one evening there was a discussion in English between two missionaries and two Brahmans, heathen, on "What reasons are there for believing that God has given, or would give, to men a revelation of his will by a person or a book?" Many of the educated Hindus are deists, and such a subject is particularly fitted to bring out and meet their difficulties. A large audience filled the mission church. The Brahmans, while admitting the force of the reasons for thinking God would give a revelation, claimed that the mistakes of Christians in the past and present show that the Bible cannot be a revelation. One evening Major G. A. Jacob, an earnest Christian and a scholar, holding the office of Inspector of Government Military Schools, gave an excellent address in pure Marâthi, in which he compared Krishna and Christ, giving

numerous quotations from Sanskrit books. On other evenings there were "Kirttans," in which the gospel is *sung* with musical accompaniments. The meetings closed with the Lord's Supper, which was administered to, probably eight hundred native Christians by a native evangelist and one of the missionaries. These annual gatherings are very profitable, and the Christians take great pains to attend them, some coming from long distances.

WHO ARE THE BOERS?

BY REV. ALDIN GROUT.

THE Boers of South Africa are descendants of colonists from Holland after the Dutch had taken possession of Cape Town in 1652. A portion of the emigrants, and some of the best of them, were Huguenots who had been driven out of France by the Catholics.

What is now the Colony of the Cape of Good Hope was originally occupied by Hottentots and black people, called Kafirs. As the colonists increased and wanted room for farms, they crowded the natives back, till at the close of the eighteenth century they possessed the country eastward to the Great Fish River, longitude 27° east. Since that time the Boers have emigrated till now they occupy the Transvaal Republic in about 25° south latitude. In all these movements onward the Boers have either driven out the original inhabitants or extended control over them as subjects.

In the towns of the Cape Colony the people are in a very good state of civilization and education, but a large part of the colony is so sandy and barren, and water is so scarce, that the farmers or Boers, as the farmers are called, locate wherever they find a stream of water, and are often eight or ten miles from any neighbor. Thus, from want of the means of civilization and education, they have deteriorated perceptibly in these respects.

The religion of the Boers is that of the Dutch Reformed Church. Their children are baptized in infancy, and in due time confirmed; hence all the population become members of the church. So much do they think of their church, its forms and customs, that they do not allow any man to administer its rites who is not able to give evidence that he has been regularly trained and is fully qualified for the office. Such a man is a Predikant, or minister, but a man of inferior fitness and qualities is allowed to preach to blacks or low whites, and he is called a "sendling," or missionary. When they proposed to make our missionary brother Lindley their minister, they would make no move to effect this till he had sent to the place and people where he was ordained and obtained certificates from them, — his own assertion or that of his fellow missionaries not being sufficient.

The church has its communion season once a quarter, and it is expected that every able-bodied person on the church list will then appear in his place, even if he live many days' travel from the church. They then "span in" the large family wagon with water-proof cover, take in the whole family, old and young, and travel to the church, where they "span out" their oxen and live in the

wagon over the Sabbath. They get the young children baptized and the older ones confirmed, receive together the Holy Communion, and receive the benediction of the minister and return home. They place great value on all the services and rites of the church. Mr. Lindley reports an official call he made on a family living too far from a church ever to attend, and after several of the children had been baptized the mother stepped out before them and exclaimed, "There, my children, you are no longer heathen but Christians." They carry the Christian idea so far at times as to apply it to the cattle, calling their own cattle Christian in opposition to the heathen cattle belonging to black people.

The Boers have great contempt for black people, thinking them only fit to be the slaves or servants to the whites, and not capable of becoming Christians, — opposing all efforts for the blacks designed to civilize or Christianize them. They do not allow the blacks to attend worship with them in their church, or favor their attending worship at all.

LETTERS FROM THE MISSIONS.

Mahratta Mission.

PERSECUTION. VILLAGE PREACHING.

Mr. Bruce, of Satara, in reviewing the work of the year 1880, speaks of several interesting cases, among them that of three converts at a village near Medha, in the Vena Valley. Mr. Bruce says of them : —

"Their attention was arrested by the preaching of the gospel soon after our helper went there, and in a few months they were very desirous to receive baptism and to unite with the church. They were examined by the church at Satara, in June, but at their own request two of them were baptized in their own village that they might publicly acknowledge Christ before those who had previously witnessed their heathen lives. A good deal of excitement was felt in the village when it became known that these persons had really become Christians. It was said that 'no one from the sixty villages of our valley has ever before become a Christian, and why should these people disgrace us by being baptized?' Their friends and neighbors declared that they would not let them get water from the spring where they had previously obtained it; that they would not allow their cow to feed in the common pastures; that they would break their water vessels; that they would beat them; that they would kill them. The higher castes of the village joined the Mahars in uttering threats of violence, and for a time we feared that the new converts would be called upon to suffer for the name of Christ. The case was reported to government, and the chief constable of the district was sent there to investigate the matter. He informed the people that they would not be allowed to molest the Christians on account of their religion, and that if they did so, they would be punished according to law. This had the effect to quiet the disturbance so that no violence has been attempted; but the Christians have been subjected to a variety of petty persecutions which the Hindus know only too well how to inflict upon them.

"It is not when we are on our regular tours only, that we are engaged in wayside and village preaching. When at Satara I often go into the city in the morning and preach upon the street, or, taking one or two of my helpers, go to some neighboring village. My assistants, also, are constantly engaged in this way. The pastor of the church is full of zeal in this work. He has sometimes risen in the morning and walked off to a village six miles distant, reaching it at such an early hour that he was obliged to sit down and wait for the sun to rise, and for the people

to rouse from their morning sleep. In this way, and on our longer tours, it is estimated that 150 villages have been reached during the year. The monthly reports of one of our helpers indicate that he has preached 621 times during the year, to audiences numbering in the aggregate more than 13,000 persons. Thus are we endeavoring to fulfill the command to 'preach the Word,' wherever we can find even a few who are willing to listen to our message."

INFLUENCE OF CHRISTIANITY. A WEAVER BOY.

"During a recent Hindu festival a Mussulman was having, according to his custom, some wreaths put up over his door. Just then some of our helpers with whom he was acquainted came to his house. On seeing them he immediately ordered his servants to remove the wreaths, saying, 'This is a Hindu festival. Why should we observe it?' 'But,' said they, 'you have always observed it before, and why not now?' He could give no satisfactory reason for his sudden change of opinion, but he insisted that the wreaths should be removed. He would not have the Christians see him joining in the rites of a Hindu festival. One of our Christians here tries to eke out a subsistence by doing the work of a money-changer, and many a man will trust him sooner than he would the heathen money-changer by his side.

"In January last, in the eastern part of my district, we met with a weaver boy who seemed to be very desirous to hear the truth. He listened to our preaching on the street, and came often to the tents to converse on the subject. He had an intelligent, open countenance, and he seemed so much interested in what he heard that our hearts were drawn out toward him, and he was made an object of special prayer. We were sorry to go on our way and leave him to the influences of caste and idolatry and heathenism. But the Saviour, who knows every one of his own sheep, did not leave him. Months afterwards, in September, this boy left his mother's house and came to Satara without any very definite purpose. Sad and dependent, he was one day sitting on the corner of the street not far from the mission bungalow, when he thought of the instruction he had received from the Christians, and he wondered where he could find them. It so happened that one of the Christians passed by the place just at that time, and the boy recognized him and spoke to him, and was thus led to the pastor's house. He expressed a desire to become a Christian and to seek the way of eternal life. He hesitated somewhat at first about giving up his caste, but after due deliberation he did so once for all. He applied himself diligently to his studies, and in a few weeks was able to read. He was baptized and received to the church in November."

A LEPER'S TESTIMONY.

Mrs. Bruce, of Satara, reports the following incident: —

"One day in September, Raghoba, of Bibavi, came into church bringing some household idols that some of the people of his village had given up to him as being no longer of any use to them. He said he told the people that there was no reason for fearing these so-called gods. We should worship and fear the God that made us. His mother and brothers assented to this, and one Marathi woman, also believing what he said, lost confidence in her idols, and brought them to him. He said he told the people that if they fell sick, or any harm came to them in consequence of giving up their idols, he would be responsible for it! This was true courage. He, a poor diseased leper, with hands and feet swollen and deformed, was yet strong in faith, and rejoiced to suffer for Christ. Wrapped up in a cotton cloth with the idols was a little Christian book. I asked him if he could read it. He did not answer my question directly, but replied that it told of Christ's healing the lame and the blind that came to him. I then asked him if he ever felt badly because the Lord did not make him well. No, he said, if it pleased God to make his body well, he would do so. If not it did not matter at all. He speaks so cheerfully of the privilege of suffering for the Master, that at one time I was afraid he retained the idea of acquiring merit by

so doing. But on questioning him he seemed all right on that point. It was Christ, first and last. He says he tells the people not to be afraid of caste, — 'that coming to Christ is as when one starts to go to a feast, and on the way he meets a barking dog who tries to bite him and turn him back. Does he therefore turn back and miss the feast? No! He gives a kick to the cur, and goes straight forward.' 'Caste,' he said, 'was like such a dog. It is a form that Satan assumes to keep men from Christ; but they must resist and overcome him.' When asked if Christ was near to him all the time, he said, 'Yes!' Formerly he had some little instruction, but then he only knew Christ imperfectly, and he seemed afar off. Now, however, since he had his seal upon him, he felt that he was near. One day, as he was eating a simple repast which I had given him on the verandah, he remarked that people sometimes asked him what pay he had now he had become a Christian. He said, 'I tell them that I did not become a Christian for pay, nor for bread, but for the salvation of my soul.' And it is characteristic of him, that although very poor he never begs. He seems to understand that God will not put off his children with so poor a portion as temporal good, for he says that the happiness of this world is but dross, and we must strive to get the pure gold which is above! Surely, 'God hath chosen the poor of this world, rich in faith, and heirs of the kingdom.'"

END OF THE FAMINE.

Dr. Fairbank, writing from Wadalé, January 18, says: —

"The supply of food and its prices affect our work so intimately that I must express my intense thankfulness that an abundant winter harvest is now ripening, and prices are only half of what they were during the years of scarcity and up to the middle of September in 1880. In this vicinity in the most favored spots, only about two inches of rain fell before the 10th of September. So we had no harvest of the rainy season crops, so called. But during eighteen days, beginning with the 10th of September, we received fourteen inches of rain. Then the whole valley was sown with sorghum, gram, wheat, and oil seed. I never before saw the country so covered with corn as it is to-day. Another rain fell in November, and another, very partially in sections, fell in December. The crops that received the December rain are much better than the rest, which is poor in quality. But the crops cover such an unprecedented breadth of ground that the aggregate produce must prove unusually large. During the famine the time and thoughts of the people were given so exclusively to securing sufficient food that they seemed to have no time for religion or for education. Now that the care of the body takes less time, the welfare of the soul may receive more attention.

CONVERTS AMONG THE WOMEN.

"About a month ago I baptized six women in Hiware, whose husbands had joined the church six months before. The occasion was so interesting to me that I will tell the story of it. It had been arranged by the native pastor that I should baptize these women in their own village, but we were not expected on the day we went there. They were burdened with family cares, as Martha was when the Saviour was her guest. The millet from which they had to prepare that evening's bread for their families and their guests, was still in the ear. They beat out the grain, and winnowed and ground it, and then made the meal into unleavened cakes, and baked them. So it was after nine o'clock in the evening before they were ready to attend the meeting. The village is decidedly rural and retired, and very likely the women had never conversed with a 'Sahib' before. They were much abashed, and drew their cloths, which covered their heads, closely over their faces. I noticed that two of them hesitated to come into the room where we were to hold the meeting, and that they required considerable whispered persuasion before they were brought in. The pastor made the first address, and then deacon Vithoba spoke. They skillfully adapted themselves to the situation, and as the women grew more and more inter-

ested, they forgot to hold their cloths over their faces, their eager eyes shone with feeling, and after I had spoken they felt at home with me also, and they showed no hesitation as they uncovered their heads to be baptized. It was a long meeting. I know not how long, but I feel sure that it made an ineffaceable impression on the hearts, and minds too, of those women that will help them in all their future."

Madura Mission.

IDOLATRY AT PULNEY.

MR. J. E. CHANDLER, writes from Pulney, December 10: —

"Pulney town is an intensely heathen place. In some streets every third house is a 'sacred rest house,' built to accommodate the masses who crowd in on festival days to pay their devotions at the sacred shrines. During the famine zeal for idolatry seemed to be checked, but it has again returned to its normal state. I am, however, led to believe from various symptoms that through the district there is a much more decided feeling in favor of Christianity than existed before the famine. Here and there are indications of a general movement of the people who may wish to join us in a body. Whereunto this will grow I cannot foretell. In one village a congregation of some sixty souls has been newly gathered, and they contributed more than $10 towards building their prayer-house. The head man was the manager of a small heathen temple from which he received an income. This he has sacrificed, besides many other perquisites that were of considerable pecuniary advantage to him, and we hope that, having been the head man of his caste, he will have a great influence upon many others. What led him to join us is a matter of much interest to us. During the famine, when considerable sums of the 'Mansion House' funds were placed in my hands for distribution, this leading man, with other cultivators, came for help to purchase seed grain. While his credentials were being examined, and the lists being made out, I was accustomed to preach to the waiting crowd, and, as he says, I pointed to the temple standing upon the sacred Pulney Hill, and asked what that god made of stone could do for them in their distress, and how much of the income of the temple would be given by the Brahmins to the 5,000 miserable starving objects in the relief camp at the foot of the hill? Here, he says, he first heard of the Christian religion, and believed it to be true. But for two years this seed seemed buried in his heart. But now he is eagerly learning the way of salvation by Christ, and the fruit of that seed, I believe, will be of infinitely greater value to him than that of the seed grain which he purchased with his portion of the 'Mansion House' fund. He has been trying to persuade all of his caste friends to come and ally themselves with the Christians. I have strong hopes that this is the beginning of an extensive work."

NATIVE HELPERS.

"Pastor Vathamuttu is a great help to me. He is universally respected and confided in. It was a remark of a heathen judge, made in open court, when the pastor was once called to testify in a case before him, 'This man never tells a lie.' The compliment, perhaps, might not be rare among the Christians in Boston, but it is very rare here, and it is certain the native judges and magistrates would not often deserve such a statement in regard to themselves. Some of my catechists are valuable men, growing in piety and knowledge of the Scriptures. Our monthly meetings are profitable seasons, and the mission helpers show more interest in the progress of the work in other parts of the world since we started our regular monthly concerts. Contributions for all objects during the year, including some $45 given by the heathen towards a church building, amounts to $122, more than double those of last year.

"We have had an addition of twenty-three communicants, and of eighty-four adherents, with one hundred and eighty-six more children in school than last year. We feel that there has been progress, but not all that we had reason to expect.

"In the great town of Pulney one of the

head men of a high caste came to me in all soberness, and said his people had lost much of their land during the famine, and if I would advance them money to repurchase their land, and thus secure them from the injustice of the native magistrates, seventy families of them would join us in a body. There are multitudes of people who entirely abstain from heathen ceremonies, or perform them because it has always been their custom, and was the custom of their fathers, but they are ready to change their religion if they can thereby better their circumstances. The entire absence of any spiritual motive is very disheartening."

LEARNING THE SCRIPTURES.

MR. NOYES, of Kodikanal, writes of some very profitable meetings with the catechists and native helpers of the district, at which these helpers are both taught and examined. He speaks as follows of the out-station Kambam, and of a meeting he attended in that village: —

"The congregation here numbers three hundred members, and the school sixty pupils. The meeting was of the nature of a prayer-meeting, but largely taken up with recitations of Scripture lessons by members of the congregation. Among the recitations was one by a young girl who repeated nicely the description of the Heavenly Jerusalem in the 21st and 22d chapters of Revelation. A poor widow and a blind man, both recited without prompting the whole of Paul's argument for the resurrection in 1 Cor. xv. The description of charity in 1 Cor. xiii. was recited by another woman and by two men. Another woman repeated the whole of Hebrews xi. As none of these persons were able to read it was a wonder to me that they had committed to memory so much.

Japan Mission.

LECTURES TO IDOLATERS.

MR. CURTIS, of Osaka, reports the meetings held on the Week of Prayer as characterized by an earnest spirit of supplication. Aside from two daily prayer meetings in the city held by the native Christians, the missionaries of our own Board united with those of the Church of England, American Episcopal, Cumberland Presbyterian, and the Evangelical Association, in holding a noon-day meeting. Mr. DeForest has been giving a series of lectures upon the Ten Commandments, of which Mr. Curtis writes: —

"The lectures were well announced by the Christians, and notice of them soon got into the city papers, and attracted attention all over the city. The house has been well filled, and audiences very attentive. You can get some idea of their interest when I say that our custom has been for one of the young men to speak half an hour or more, and then for Mr. DeForest to follow with an address of an hour. His method of contrasting religions by their natural, legitimate fruits has been very attractive, and although he has not hesitated to hold up the sins and vices and follies of heathenism in strong light, he has not failed while doing so to keep the good will of his audience.

"For instance, his last lecture was upon 'Lying,' and he made the point that, as a rule, worshippers of idols are untruthful, calling that which cannot be a god — wood, stone, the sun, moon, etc. — their god; false in this, they will be false in other things. It was pretty hard doctrine for many of his hearers, but when he began to illustrate by the habits of speech of all classes, common laborers, merchants, physicians, officials, coolies, townspeople, Samurai, the fact was so apparent, and the illustrations so pat, that they had to laugh again and again. When he told them that the Christian teacher could not be polite to his audience at the expense of truthfulness, that he must speak straightforwardly, even though it be unpleasant to do so, they were very much impressed.

"After meeting, in talking around the hibachi with several of the listeners, an old man, a lantern maker, after telling how he had been a regular hearer since the first time he dropped in to hear the foreigner, went on to say that he had been a great worshipper of Inari, the rice god, whose servant is the fox, but of late, whenever he attempted to worship, what the foreigner had said would come into his mind,

and it would seem so foolish to be worshipping such things that he hardly knew what to do. It was just so when he attempted to pray, as from a child he had been accustomed, 'Namu Amida Butsu.' 'Do you know the meaning of the words?' asked Mr. DeForest.' 'No!' he said, and joined in the laugh at his own expense. 'But my parents taught me to say them, and so I have always done it.' A good many are waking up to the truth that idolatry weakens and stultifies the thinking powers of a man; the first step, as I trust, to their desiring something better.

"We found that some of the regular listeners had made special arrangements that when the foreigner was about to deliver another of these lectures on the Commandments they should have due notice of the fact. One man was from a distant province, in Osaka temporarily on business, but having chanced to hear one evening's talk he was anxious not to lose a lecture while he remained in the city. Two of our Temma Christians are actively engaged in selling the Scriptures, having sold about a thousand portions in thirteen working days."

THE OUTLOOK IN JAPAN.

Mr. Atkinson [Kobe, January 18], writes of a new era for Christian work in Japan: —

"For two years and more I have tried to get the preachers about me to go out into the highways and byways to preach; but, while admitting the value of such work, all feared to make the attempt lest government should object. I went yesterday to see the governor of the million and more people of this Ken, and in the midst of conversation about Christianity, I asked him how it would do to begin street preaching. His reply was a question as to what is being done in Tokio. I saw from this that the provincial governors can hardly allow what is not permitted in the capital, but that they feel at liberty to go as far as the authorities in the metropolis go.

"There are things permitted by government showing that quiet permission for extensive Christian work is the order of the day. One sign of this is the public selling of the Scriptures now allowed. Another is an incident occurring in one of the governorates to the northeast of Tokio, where the people of a certain castle town have been noted for anti-foreign notions. The Methodists went there to work, and the people after a time rose up and drove them out. The governor, knowing of the trouble, winked at it. After a little he was called on to resign, and the man appointed as governor in his place *is a Christian.*

"Street preaching will come pretty soon. When we can break up the ground and sow the seed in that public way you may expect to hear some wonderful things from Japan, I think. My intense desire now is to get strength into the professing Christians, and to raise up as large and as good a force of native preachers as possible. It seems to me that the time is near when a tremendous work will be on our hands. In thinking of this I am glad that Messrs. Greene, Gulick, and Davis, are absent for very much needed rest and change. They will be more needed when they return, if God in his goodness return them to us, than they are now, though we need them badly enough at present. They will be needed for *ballast.* The natives will do most of the work, but the Japanese are capable of great excitement, and are in danger of losing their equilibrium in the midst of it. This is one additional reason for getting all possible knowledge and strength into the present number of workers and believers. We shall need every missionary on the ground who may have, by years of experience, acquired the knowledge and power that qualifies for steadying and leading great masses. The signs of the times seem to me to indicate that spring is on us in our work. The plowing and sowing is to be done, and then the summer will come on apace with its abundant fruitage."

Micronesian Mission.

FROM RUK.

LETTERS have reached us from Mr. Logan at Oniop, one dated April 26, and the other September 24. They arrived at

Boston the same day. The letter of April 26, which came by way of Australia, reports the arrival at Oniop of canoes from Losap, Nomr, and Ruk. It will be remembered that it was on Ruk that teachers were left for the first time by the "Morning Star," on its last trip. The news from Ruk, though brief, is highly satisfactory. Mr. Logan says: —

"We received letters from Titus, Solomon, and Moses. They are all well, and their work is progressing favorably. From Ruk the news is most cheering. The people treat Moses kindly, have built him a house, and are at work on a church. The people listen gladly to his teaching, and welcome him wherever he goes. Solomon went to Ruk the last of February, and remained until the 1st of April. The people were very unwilling to let him return. Our hearts are all aglow with the good news. Obadiah said when we read the letters, 'I want to fly up there.'"

THE MORTLOCKS.

In his letter of September 24, Mr. Logan speaks only of the work among the Mortlocks, where he is engaged specially in translating the Scriptures. He says: —

"We are in our usual health. I have just returned from a tour among the churches in the group, spending several days at each station, and celebrating the Lord's Supper with each church. The coming Sabbath we expect to be at Lukunor, which is easily accessible from here, and then the tour will have been completed. *About one hundred adults* will have been baptized, and about half as many children. We find things that need correcting here and there, and a few church members have fallen into sin, yet on the whole the condition of the work is very encouraging. The teachableness and the steadfastness of these Mortlock Christians seems to me remarkable. The discipline maintained is sufficiently strict (even the use of tobacco being a disciplinable offense), yet in all these churches the whole number under discipline is not more than fifteen or twenty.

"The work is hindered this year by the lack of books and the fewness of teachers. A church which has no part of the Bible to read cannot well feed itself, and schools cannot do very much good with teachers just able to read and write, and with almost no books to use. Oral teaching is good when the teacher has knowledge to impart, but when, as these people say, the teacher is empty and has access to little outside of himself, the intellectual and moral food imparted by him must be small.

"I am more and more convinced that there is better material here from which to develop teachers than at Ponape. The character of the people is different.[1] At Ponape despotic authority, exercised by the few over the many, has developed a cringing servility, coupled with a sullen, unreasoning obstinacy. The Mortlock native cringes to no man, seems to respect himself, and to expect others to respect him, yet is teachable and ready to be moved by reason. There is not so much in the life on these low islands to stimulate activity as on Ponape, yet I think these people will not be found lacking in energy and aggressiveness when opportunities are offered them. We also feel very strongly that the place to work up this material into teachers, is here on the field and not at Ponape."

KUSAIE AND BUTARITARI.

A letter from Dr. Pease, who was on board of the "Morning Star," at Jaluij, November 30, reports the school at Kusaie as having twenty-six pupils, eighteen of whom were males from fifteen to thirty-five years of age. He says that "the scholars have studied well, and have been contented and obedient to the regulations. Everything connected with the enterprise has thus far fully equaled our previous expectations."

The following extract is given from a letter of Rev. J. W. Kanoa, the Hawaiian missionary on Butaritari, Gilbert Islands, addressed to Mr. Bingham, of Honolulu. It is dated November 26: —

"The people here are turning to the Lord. Some of the wandering ones have

[1] At Mortlock the power of the chiefs is very limited; public affairs are reasoned upon and discussed, and those who are the best reasoners and orators have exercised the greatest influence.

come back. The churches and meeting-houses are full of people. We have been about among the different islets. Many are turning to the right. Some have been received to the church. I will report hereafter how many.

"The progress of God's work in these fields, hard for so many years, is something new. Nothing is impossible with God. The hard hearts are very soft. There is no drunkenness this year. It is strictly forbidden by the king's word. The land is at rest. We have lately had a very high tide, and our house was nearly thrown down.

"There are on the "Morning Star" fifty dollars, which had been paid for books. If this work, this turning of so many of the people be of God it will continue. If only of man, it will soon come to naught. Do you pray for us that it may continue."

West Central African Mission.

THE PEOPLE OF BENGUELA.

LETTERS from the missionary party at Benguela have been received of as late a date as December 17. Matters were progressing favorably, and the hope was still cherished that nothing would prevent an early start for Bihé. Of the condition of the people in Benguela, Mr. Sanders says: —

"We find that the devil is not sleeping here. A firm in Catumbella makes aguardente (brandy or firewater), and will in a short time have about seven hundred barrels of the poison ready for sale. The steamer on which we came also brought apparatus needed to establish a manufactory of aguardente. This means increased bondage to Satan on the part of these blacks. Certainly the greed of money must be strong that men will help to put these poor people lower than they are.

"The attention of these people is given wholly to trifles. This strikes us forcibly because in civilized lands business is carried on upon a large scale that makes this seem like child's play. The natives from the interior in most cases walk about the streets doing nothing, or indolently sit in and about the shops, and long for the liquor which they are too lazy to earn. Some women bring a few eggs, potatoes, tomatoes, bananas, peanuts, or a few quarts of meal to market, and sit there most of the day. Thus most whom we see spend their days. They think only of the present, and their present is a very small affair. Oh, how they need the gospel to enlarge and bless them!

"I saw the other day a white-headed old negro. He is the only old man that I have seen among the negroes. I remember that Mr. Monteiro says that but few of them reach old age, since, being poorly clad, they are carried off by consumption. They say here that most die of intemperance. A man will drink a tumbler of aguardente, which is very fiery, while white men usually seem to limit themselves to about two or three tablespoons full.

"This morning a man came and wished to be hired as guide. He lives in Bihé, and he expressed a hope that we would trade, with him only when in Bihé. I explained that we are not going for trade. He persisted, saying that he deals in wax, gum, ivory, slaves, etc. I told him again that our purpose is to teach the people. He laughed in an incredulous manner, but tried no more to secure us as customers. Said that the country is well wooded and populous; a very fine place to live in, he thinks.

"His incredulity when we say that we are missionaries and have not come for trade, is very much like the Portuguese. They are accustomed to see a priest sent here with nothing. The little money for a third class passage on the steamer is almost considered a waste. For when here he is said to set a very bad example by keeping two or three concubines. Hence they think religion a very poor article, and not worth a great outlay of money. Consequently they do not understand at all how people in America can be willing to send us with such an outfit on a religious mission. They are inclined to believe that we are on some political or commercial errand, and are trying to outwit them."

Of the impressions produced on the

people of Benguela, Mr. Bagster also writes : —

"During the past weeks there has grown up a better feeling towards us. The people have now made up their minds that we are what we represent ourselves to be, and not, as they supposed and obstinately believed that we were, the first of a lot of American colonists who were the advance of a party going inland to open a new trade, and establish a town and cut off all their customers before they reached the coast. Now we are, in their view, only a well out-fitted party of missionaries, to be looked upon with wonder and as, beyond all comprehension, insane and rather dangerous, but as we are here, and cannot very well be turned back now, and as we are not quite so contemptible as they would like us to be, they will treat us well to our faces, laugh at us behind our backs, and impose on us financially on all possible occasions."

Mission to Spain.

TAUSTE. A STANCH BELIEVER.

From Spain we have an account of a visit to the outstation of Tauste, some forty miles from Zaragoza. Mr. Orramel H. Gulick accompanied his brother Thomas, and writes [January 12] as follows : —

"Previous notification had been given to the Alcalde, or mayor, of the village, in accordance with the legal requirement, that meetings would be opened at the house of the helper Agustin. The townspeople reported that the mayor had made a journey to see the governor of the province at Zaragoza, and gain advice as to the course to take with this Protestant invasion. When the notice of intent to open the meetings was given him, he declared that if they were held he should arrest those who met as conspirators. Unawed by his threat, the first meeting held on the evening of our arrival was attended by eighty persons, as many as the room could hold, quite a number of whom sat on the cold stone pavement. Three meetings held the next day were attended by good audiences. Agustin, the earnest Christian helper, has commenced a school, and is winning a warm place in the affections of the children and of their parents.

"Leciñena, the old weaver of Tauste, sixty-four years of age, and father of four Protestant sons, who came to Zaragoza a year ago and professed publicly his faith, is a most interesting case. Some three months since a prominent priest of Zaragoza, remarkable for his winning address and skill in argument, a native of Tauste, and an acquaintance from boyhood of Leciñena, called on him and his sons, and held a long unavailing argument with the oldest son, who is the most intelligent member of the family. On return to his lodgings in the evening, the old weaver, with accustomed Spanish hospitality, accompanied his guest to his abode. Alone with the friend of his boyhood, the priest said to him, in effect, 'You know we cannot have this thing go on ; you will have to come back to the bosom of the church ; the going over to the Protestants cannot be allowed : you will be obliged to give it up ere long ; just come back to mother church and be happy.' The stanch old believer replied, 'You can take me to the stake, but you cannot make me return to the Roman Catholic church.' The people where the priest lodged report that he said after the interview, that nothing short of the inquisition would bring Leciñena back to the Catholic church."

THE PERSECUTED STUDENT.

In the *Herald* for February, page 61, is mentioned the case of a persecuted youth, seventeen years of age, who had been expelled from a Catholic school for priests, because he would read and defend the Bible, and so driven from his father's home, had walked barefoot nearly one hundred miles, sleeping at night on the ground, until he arrived penniless and footsore at Zaragoza. There, at the Bible stand, he read freely for ten days such books as the colporter had, meeting with Christians, and enjoying their society. His parents wrote ordering him either to return home or to enter the service of a commercial house in Zaragoza. He chose the latter course, and was at once pre-

vented from attending Protestant services. Mr. Gulick writes : —

"Another page in his history is now to be written. For two months he continued faithful to the employers with whom his parents directed him to remain. But a week ago his employer found him reading his Testament, and seizing, tore it up. A priest brought his influence to bear in the case, and finding the lad firm in his principles spat in his face. At this time a child in the household of the employer died, and the priest said it was because this heretic was in their service. So the lad was expelled the house. For a week he again found shelter with the kind-hearted colporter. Again his father writes for him to return home. Should he return home he believes he would be returned to the school for priests. He says, 'Should I reënter there you would never hear of me again.' He believes that their tender mercies are cruel. He has written to his father that he does not wish to return home; that he has decided not to become a priest, and that he would rather die than depart from the true way, the path of duty. He says that he would rejoice to be an exile in a foreign land, and among a people of a strange tongue, if he might there enjoy religious freedom.

"The dear brave boy, cursed by the priests, expelled by his parents, discharged by his employers, spit upon by the representative of Rome, and excommunicated by the church, lest a worse thing come upon him, has left for parts unknown. We believe that the name of one who for love of the Word of truth has endured such things, will stand with the names of those, who through faith escaped the edge of the sword, out of weakness were made strong, who had trial of cruel mockings and scourgings, who wandered in deserts and mountains, and in dens and caves of the earth. May the God of Elijah send his ravens to feed, and his still small voice to cheer, and his word to guide, the homeless lad."

Are there not many Christian parents and children who will pray earnestly for this courageous boy who has left all for Christ's sake ?

European Turkey Mission.

IN FAVOR WITH THE PEOPLE.

Our brethren in Bulgaria and Eastern Roumelia are finding much to encourage them. Mr. Locke, of Samokov, speaks of the strange feeling he has at being on such good terms with those in authority. "It seems almost too good to be true." Mr. Bond, of Philippopolis, writes [January 14] as follows : —

"We held meetings here during the week of prayer, as usual, but I think the meetings this year were unusually interesting. There was much confession of sin, and earnest supplication for the power of the Holy Spirit. Last Tuesday we received a petition from sixteen persons, praying that we would take the necessary steps in order that they might be organized into a church. They also ask that Mr. Tonjoroff may be their pastor, and offer to aid in supporting him according to their ability.

"Several of the young men, with Mr. Tonjoroff as leader, have formed themselves into a Young Men's Christian Association, which exhibits commendable activity. Their chief work, so far, has been in connection with the night school, which is held three evenings each week, in our chapel. At one time as many as 125 young men were in attendance, but latterly this number has been greatly reduced. The teachers are unpaid, and we are therefore surprised at the regular attendance of three or four of them who are not attendants upon our religious services. Having experimented so far, the Association has decided to proceed at once to raise funds for the erection of a building suitable for a night school and for other work which they have in view. On our Christmas eve Mr. Tonjoroff led out, late at night, a class of boys to sing a Christmas hymn before the consular and other European residences. On going to serenade the Catholic bishop, he invited them inside the church where he was about to begin the midnight service, and they sang standing close in front of the altar, much to their own astonishment, and more, probably, to the astonishment of the crowd.

"The next day a printed circular was

carried about, and subscriptions were obtained amounting to about $154. On Christmas eve, old style, the Bulgarian and Greek and Russian dignitaries were waited upon, the serenaders carrying a large transparency. Among the singers were a number of Mohammedan youth who came to the night school. The next day the Governor-general gave his promise for $60 dollars. The Bulgarian bishop put down $8, but afterwards asked to have his name erased, and a fictitious name substituted. Over $300 are now in hand. The movement has many well-wishers, but enemies are not wanting. The Bishop called Mr. Tonjoroff to his house, and tried his best to persuade him to leave the Protestant faith, offering him almost any ecclesiastical position, and telling him that he would be free to *believe* what he liked. Last Tuesday an editorial appeared in one of the papers denouncing the Young Men's Christian Association, winding up with the remarkable statement that 'Bulgarians had other business much more important than the salvation of the soul.' Well, opposition is far more desirable than indifference. We pray for wisdom and grace."

Eastern Turkey Mission.

THE GEGHI DISTRICT.

"DR. BARNUM, of Harpoot, reports [December 8] the condition of several out-stations in the Geghi district, which he had visited in company with Mr. Browne: —

"A neat chapel has been built at Oozoon Oba, with two or three rooms for the preacher. The Armenian priest died a couple of years ago, and no one has been found to take his place. The Armenian church is seldom opened, and except a few of the older people, nearly all the population of the village come to the chapel.

"In Palu, during the more than three years' absence of the pastor, the work has made no appreciable progress. The pastor has been under a dark cloud of religious depression. He was in Palu at the time of our visit, and his somewhat improved condition gives a little hope that he may yet be saved to the work. There is no more valuable man than he in this part of the country, and a great deal of prayer has been offered for his recovery. The Palu schools have improved a good deal. One of the pleasantest sights of the whole tour was the girls' school, numbering nearly forty bright, neatly dressed pupils, under the care of a new teacher, who has had several years' experience in other places. The women of the congregation have the direct care of the school, and they bear the chief part of the expense.

"In the Geghi district the minds of the people have been distracted by their contests with the Beys. The church grows slowly. The pastor and his wife work very hard. The latter has a large school for girls in the small parsonage. An Armenian Society in Constantinople has sent six teachers to Geghi to open a school for boys and another for girls, for which two large buildings are being erected. Another school is in successful operation in a neighboring village. This society is organizing schools in various parts of the country, and giving a vigorous impulse to education among the Armenians. The books and tuition are gratuitous. I learn that they sometimes employ teachers educated at Constantinople, who are tainted with French infidelity, but the leaders declare that their purpose is to give the doctrines of Christianity a place in their course of instruction. There are five out-stations in the Geghi district. Two of them have only teachers, the preachers in neighboring villages going once on the Sabbath to preach. The congregation in Temran numbers from two to three hundred. We hope that in the spring a church will be organized there with the present preacher as pastor. The large new chapel was dedicated while we were there, with an interesting and impressive service.

"Mr. Browne spent the Sabbath in Peri, while I came on to Pashavank. The prospect in this village two or three years ago was very hopeful, but the rich Bey who lives there, and who is one of the most powerful feudal chiefs in the country, claims to own every house in about twenty villages, and although he always professes to be one of my best friends, he has

never found it convenient to furnish a house for a preacher or a school, and he has never given such a site for building anew as could be used.

"When I came to the village Saturday afternoon the Protestants seemed like frightened deer. I soon called on the Bey and dined with him, and spent a good part of the evening. I presented a note to him from Lieut.-Gen. Fazli Pasha, who is stationed here, in which he asked the Bey to give me, without any words, a suitable site for a school. I told him what place I wanted, and he gave me his promise that we should have it. The validity of this promise will be tested next spring, when we come to build. The Bey urged me to become his guest over Sunday, and as I declined, he sent me food to the house of the poor brother with whom I stayed. The respect shown me by the Bey gave courage to a good many to come on Sunday, and I had a good day with them."

GLEANINGS FROM LETTERS.

E. H. Richards, Inanda, Natal. — What will you do in regard to the proposed mission to Umzila's? I can get but little experience, and less language, between now and next May, but what there is of me, will be ready to start, and undertake the work, if you deem it prudent to let me go. Mrs. Richards is just as ready to do all a woman can do, and will go if there is any prospect of success. But we feel as if some experienced hand, and one who could be relied upon, who is thoroughly conversant with the language, ought to be provided to go with us, if you should deem it wise to send us. We are very anxious to have the mission carried on, and hope you may find some man to take Mr. Pinkerton's part of the work.

A. W. Clark, Prague, Austria. — Tyrol has, for the present, driven out the last Bible-colporter. For days a spy followed Mr. ——— until he was able to prove that the man had actually committed the enormous crime of *selling* a Bible. The law is not interpreted alike in all the provinces. Now the strictest interpretation has reached Tyrol, by which the colporter is only allowed to carry specimen copies, take subscriptions, and have the book forwarded from the store. Our colporter was arrested, fined, books and license confiscated, and himself dismissed, with the assurance that Tyrol would never give him another license. Effort is making in another province to secure for the faithful worker another "permission." In Carinthia we have a new colporter who is doing good work and meeting with some success in the sale of books.

Marcellus Bowen, Smyrna, Western Turkey. — On Thursday preceding the Week of Prayer, various Christian workers in Smyrna gathered together to dedicate the new room connected with the Rest, as a hall for the preaching of the gospel. It is a neat, beautiful room, its walls decorated with texts in many languages, suitably prepared and furnished for its work. The dedication of this room was the occasion of devout thanksgiving on the part of all, and there is earnest expectation that it will prove a most useful place for the teaching of the truth in the various languages, and so a most important auxiliary to the work of the missionary societies represented in Smyrna. We congratulate Brother Constantine on having so suitable a place for the inauguration of his new work, and we rejoice with Miss Grimston and Miss Greene-Armytage, who have charge of the Rest, on this extension of their boundaries, and on the felt power of the Holy Spirit in all their work. The Week of Prayer was an exceedingly blessed one to us. It began with a large and impressive Union meeting at the Scotch chapel, on Sunday afternoon, followed by daily prayer-meetings at the Dutch chapel, and closing on the following Sunday with another large and enthusiastic gathering at the Scotch chapel. These meetings were attended by Jews, Armenians, Greeks, English, Scotch, Dutch, Germans, and Americans

— the languages of all being more or less employed in the services.

Miss Laura B. Chamberlin, Sivas, Western Turkey. — Sitting upon the floor keeps one in a humble frame of mind and body, especially before you have fully acquired a knowledge of the language. When the natives gather about you and ply you with all kinds of questions, shouting to aid and quicken your understanding, you feel your self-complacency oozing out of you at every pore, and you do not feel like singing, "Oh! to be nothing," for you feel that you are that already for Christ's sake, and you long to be something, that you may work with the Master for the dawn of a new day in these benighted souls. "To let the new life in, desire must first ope the portal," but desire must be awakened from its long Rip Van Winkle sleep, and curiosity aroused. It may be that the same desire that prompted Eve to sin may be the salvation of her descendants in Turkey. You feel as you walk the streets and are followed and gazed at in wonder and amazement, that you are a living epistle seen, and to some extent, read by men. Although they are not ready to receive you and your message, yet they first endure you, then examine your work as they are now doing, and, we trust, finally will embrace it.

Miss Mary A. C. Ely, Bitlis, Eastern Turkey. — On November 17, our school term commenced with twenty-four boarding pupils, two former graduates as teachers, and four day scholars. Eight new girls were received this fall, seven of whom are from the villages, and are bright and promising. There has been most cheering promptness on the part of the relatives in bringing the stipulated provisions for their girls; scarcely an exception to their having brought in advance exists. There are some touching cases of effort and self-denial, as of the village mother who gave about eighty pounds of wheat, which she had gathered during harvest time by literally begging from village to village. While school work is well organized, with thorough study, and due discipline, we feel great need of the Holy Spirit's influence in the hearts of these dear girls, and for this blessing I reneWedly ask all who regard this work with loving interest constantly to pray.

George C. Knapp, Bitlis, Eastern Turkey. — The severe famine that has afflicted this part of Turkey has occupied much of our thoughts and strength. The society composed of all nationalities at Constantinople dare not trust their funds of relief wholly to their compatriots for distribution; and as we could not endure the sight of the famished and dying, we have assumed the entire distribution of these funds. We are thus furnishing soup and bread daily from our soup kitchen to some 300 souls. It is a sad picture to see these half-clad and starving people huddle round the kitchen, and hear their clamor for food as it is being ladled from the fifty-gallon caldron. In addition to the above funds, there have been sums committed to our care sent from England and America. The last mentioned we are employing in furnishing the very poor with seed wheat and millet on the condition that they refund the amount at their next harvest. In this way they can use the little wheat they have on hand for their winter's bread.

H. J. Bruce, Satara, Western India. — I wish I could have taken you to-day to our plain chapel, furnished with benches and a half dozen chairs. You might have been surprised at first on seeing our minister. He is not a D. D., though he is a wonderful student of the Bible. He is a little, thin man, giving one the impression that he does not get enough to eat, and he dresses in the plain, white, native costume. But when his heart is on fire it would do you good to see the power he wields. I am almost afraid for the frail tabernacle sometimes. In his morning prayer to-day he made use of the following expression: "Truly, those whom thou blessest are blest. When thou dost give us a vision of thyself we go *jumping along* in thy service, but otherwise we go crying and mourning."

DeWitt C. Jenks, Kobe, Japan. — Our work is encouraging, additions to the churches are frequent; four united with the Kobe church at the last communion, and four others have applied for admission at the next communion. Of these last

four, three are wives of men who have no interest and do not attend church. I hardly know whether to interpret this last fact favorably. It seems as if Christianity was becoming familiarized, as in our home churches, but I want these churches to be better and purer than others. Another interesting feature is the astonishing sale of portions of Scripture which has recently been going on at all our stations. This has been largely owing to the novel means used by an American agent in the employ of Dr. Gulick. The sales are mainly made in the streets. The publications of our mission are also selling fast.

NOTES FROM THE WIDE FIELD.

CHINA.

Our missionaries at Tientsin have frequently made reports of a remarkable medical missionary work in which Dr. McKenzie, of the London Mission, and Miss Dr. Howard, of the American Methodist Mission, have had chief part. About a year and a half ago the Viceroy of the province, Li Hung Chang, admitted Miss Howard to his palace for the treatment of his wife, and a new lesson was learned in high quarters concerning the superiority of Western medical science. Recently the Viceroy has become the special patron of a new London Mission Hospital at Tientsin, which was opened with remarkable ceremonies on the 2d of December last. The cost of the building and the dispensary was about ten thousand dollars, of which the Viceroy paid nearly two thirds, and other high officials the remainder. Dr. Porter, of our mission, gives a graphic account in *The Advance* of the opening of the hospital. The mandarins came in their chairs, with their attendants. The approach of the Viceroy was announced by cannon. The officials, in their elegant robes, with the Russian and British consuls, accompanied by their interpreters, stood while the missionary, Dr. McKenzie, conducted the distinguished Viceroy to the platform. A native, a young preacher connected with the London Society, read an address commending the action of the governor in opening this hospital. Among the other addresses was one by the British Consul, who referred to the world-wide reputation the Viceroy had attained, chiefly because of his success as a general, but predicting that his future fame arising from his introduction of Western science and medical art, would far surpass any reputation he had gained by war. To these addresses the governor replied in the heartiest manner, saying that what he had done he had done as a matter of duty to his fellow-men. The whole body of officials seemed greatly delighted as they inspected the hospital and its contents. To understand the bearings of this remarkable event one must remember the prejudices that have existed, and the distance at which officials have heretofore stood from missionaries. As Dr. Porter says, "this was a great day for mission work in China. These simple ceremonies, perhaps, mark the beginning of an era."

BURMAH.

The railway and telegraph, with other outward improvements, are having their effect upon the people of Burmah who have not as yet accepted Christianity, making them feel that their own religion is quite unsatisfactory, and at least needs revision. A correspondent of the *Baptist Missionary Magazine* writes from Thongzai: "A few days ago I heard two men conversing about the wonderful era. They were Buddhists. 'It is time for a new Buddh to appear,' remarked the elder, and then they talked, and got up and looked out of the railway-carriage. I passed into their car, and entered into conversation with them. 'What signs of a Buddh do you see?' I asked. The elder replied, 'Change in all things. Five years ago we were all afraid

when we saw these iron rods upon the tops of those (telegraph) posts ; but now, see, scores of birds sit up there. Two years ago I was afraid of this great "fire-wagon," and walked half a day rather than venture this ride of one hour ; now I never think about fear, but sometimes come in and sleep all of the way. Everything is so changed, that I think a Buddh will come to us.'"

A missionary of the Baptist Board at Toungoo writes : "I have organized our jungle work anew, and our forty-three native preachers are doing what they can to win men into the kingdom of Christ. I am proud of our corps of native preachers. They are a noble set of men. I hear excellent reports from all parts of the field. A new village sent in a delegation at the beginning of the week for us to come out and destroy their charms, etc., used in the worship of the *nats;* for they wanted now to worship God, as they were sure our God was the true God."

INDIA.

Rev. Dr. William Butler writes in *Zion's Herald* of the wonderful growth of the work in the Moradabad district in India since the day in November, 1856, when he crossed the Ganges and found himself in the midst of twenty million benighted souls : "Not from any one of these was there for us a word of welcome. On the contrary, Hindu priests and 'learned pundits' scowled contemptuously upon our coming : and one worldly and Hinduised Englishman, high in official position, even went so far as to intimate that, instead of entering upon such a wild project as to attack the colossal system of Brahmanism, in the hope of raising up Christian churches out of its adherents, we should take his suggestion, abandon our purpose, return to Calcutta and take the first ship that left for our country." Twenty-four years from that day of beginning Dr. Butler receives tidings of a camp meeting held by the mission of that district, at which there were present through the services 840 persons, and this though the mass of the Christian people were obliged to remain at home in the care of their fields. Two large tents were used for the services, which were all in Hindostani. The natives did much of the preaching, and the Presiding Elder bears witness that if there was a poor sermon delivered during the meetings it was not by a native preacher. Among those present were more than three hundred women and girls, nearly all of whom could read, many being well educated. Twenty years ago it was hard to find a woman who could read. The series of meetings was most refreshing and helpful, a marvelous sign of what the gospel has wrought within but little more than a score of years, and affording great promise for the future progress of mission work in that section of India where the American Methodists are now laboring.

The March number of the *Baptist Missionary Magazine* reports from the Telugus that the total number of baptisms between January 1 and December 20, 1880, is 2,758, a record only less remarkable than that of the ingathering among the same people in 1878.

PERSIA.

Dr. Shedd, of Oroomiah, gives an account in the *New York Evangelist*, of the scenes through which the mission has passed during the recent siege of the city by the Koords. Part of the missionary force was at Seir, within the Koordish lines, and the neutral position they were all obliged to take, whether within or without the city, added greatly to the difficulties of the situation. For three days and nights the Koords assaulted Oroomiah fiercely, and with hope of success ; afterwards random fighting continued for several days, until, on November 3, a Persian army of 5,000 raised the siege. The Koordish force, however, devastated the region through which they passed, destroying, it is said, several hundred villages, and killing thousands of people. In Meandab, the largest town captured, 3,000 bodies lie unburied. The Sunee Moslems and the Yezidees joined the Koords in committing excesses, and the result in the present condition of the people is most deplorable. The Persian force is now on

he Turkish frontier, and while the war is over, its effects will long be felt. During the long period the missionaries were providentially saved from any serious accident, though shots from rifles and cannon passed through their premises, and they seemed often to be in great peril.

AFRICA.

UGANDA. — Mr. Pearson, of the Church Missionary Society, writes from Rubaga, July 1, that the health of Mtesa was worse, and his caprice greater than ever, and that he had again changed his faith and avowed himself a Mohammedan. "Yesterday Mtesa called all his chiefs to baraza, and recounted a dream that he had the previous night, which I give you second-hand. He saw the moon surrounded by ten other moons. This center moon waxed bigger and bigger, and the others made obeisance to it. Then appeared two angels to Mtesa, and asked him why he had given up saying, "Allah Akbar," ordering him to do so. Then he awoke, and behold it was a dream! His wives told him that he was the moon, and that ten kingdoms are about to request him to allow them to be placed under his gentle sway. Mtesa then ordered all at court to say Allah Akbar, and he has proclaimed himself a Moslem again. The flag is not to be hoisted on Sundays, nor the gun fired, the two things in which his Christianity consisted."

The organ of the Roman Catholic Propaganda speaks of "the consoling spectacle" at Uganda, and of their "triumph over the Protestant Society," but the French Catholic missionaries on Lake Nyanza are said to be quite indignant at the reports which have reached the outer world that they had any part in inducing Mtesa to expel the Protestants.

ABYSSINIA AND THE GALLA. — The following extract from a communication to the Religious Tract Society of London relates to a portion of Africa about which conflicting reports reach us. This letter is from Dr. Krapf, the best authority concerning that section: —

"Unfortunately, John, the present Emperor of Abyssinia, is forcing, with reckless power, the Mohammedans and heathen into Christianity. In the south of the Shoa he has not yet tried to force the heathen Galla, probably from regard to Menelek, the ruler of Shoa, who dislikes forced conversions, and who, besides, does not think it politic to interfere with the religious feelings of the southern Galla. These, when united, would give much trouble to the Abyssinian Christians, as will be the case with the Mohammedans in the east of Shoa, who have been strictly ordered by the Emperor to be baptized without delay, or to leave the country, or be killed. It is remarkable to observe how in the north of the Equator the fanaticism of the Abyssinian Emperor endeavors to force the Christian religion upon the Mohammedans and heathen, whereas in the south the fanatic Mohammedan Somali force the Galla residing between the rivers Jub and Dara to turn Mohammedans. The rest of the broken Galla will, no doubt, be compelled to flee and join the more southern nations, whereby they must abandon their seclusion from other nations, and thus they will be prepared for the gospel and Christian civilization. Now, some have already joined the Wapokomo and Wasika. Formerly the Galla were the terror of Eastern Africa; now they get humbled and broken up, and the surviving rest will get acquainted with the missionaries staying among the Wasika. How wonderful and mysterious are God's ways with the nations!"

WESTERN AFRICA. — A Wesleyan missionary in the Yoruba district writes as follows: "In holding a conversation with a heathen man (as I took him to be) on religious subjects, I questioned him thus, 'My friend, why don't we see you come to the chapel on Sundays?' In reply he said, 'Do you think that the few people you have got attending your chapel are the only results of your labors at Porto Novo? No! But let me

tell you that you have over four thousand private Christians, both men and women, who have received the Christian religion secretly, and are no worshipers of heathen gods, are praying only to the true God of the Christians. They have renounced idolatry in their hearts, and have placed their whole and entire confidence in God and their Saviour Jesus Christ. You do not know nor see them, and I, who am speaking to you now, am one, yet you do not see me in your church amongst your people. Sir, we all believe that your religion, I mean the Protestant religion, is the true and better religion than paganism or heathenism, Mohammedanism, and our sister worshipers of idols, the Roman Catholics."

On the Congo. — Mr. Stanley has established a permanent station at Vivi, at the foot of Yellala Falls, not far from 120 miles from the mouth of the Congo. He has constructed several dwelling-houses for his European staff, workshops, warehouses, and huts for his laborers. The gardens produce vegetables of almost every description. From this station a road twelve feet wide over which wagons can pass, has already been constructed for about thirty miles along the banks of the river, and a force of 125 laborers is employed in extending this road on towards Stanley Pool. The progress thus far made indicates the success of the enterprise, and strengthens the hope that before many years the Congo may offer an open highway to Central Africa. Trade on the Lower Congo has greatly increased, and it is reported that between thirty and forty vessels now annually seek cargoes at the mouth of the river.

The English Wesleyan Mission in Natal. — Rev. Mr. Chaplin reports the setting apart to the ministry of six of the best men connected with the Wesleyan Mission. While not educated, in one sense of the word, these men do have a genuine fitness for the work of proclaiming Christ. Nearly eighty converts have been received within the year in the district in which Mr. Chaplin is located, concerning which he says: "These good results are largely due to the earnest manner in which the splendid band of local preachers I have the fortune to possess have worked and striven to bring the heathen to Christ. I am a stanch believer in the employment of native agency for reaching the masses. When it is employed under the suitable supervision of a white missionary, the results which we aim at as a church cannot fail to be realized. I never saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him, which puts many of us to shame." As an illustration of the zeal and fidelity of native Christians this story is given concerning fourteen women whom the missionary found at an out-station: "A brief statement from one of the leaders acquainted me with the fact that these women had been newly converted at some kraals near by, and that they were the seals of one man's ministry. Further inquiry elicited the fact that the man's wife, an infirm and blind old woman, whilst feeling her own personal inability to go and tell others about Christ, yet longed to do something for the Lord before her rapidly declining days ended; so she induced her husband, also an old man, to become her mouth-piece. She named the place he was to go to, and the people specially to be addressed; and while he went to plead with the people, she remained at home to plead with the Lord. The same holy fire was kindled in both hearts, and the unnoised mission of these two aged partners went on for days and weeks, and was only disclosed to human knowledge by the precious results which appeared. Fourteen souls have thus become 'the crown of rejoicing' for that aged and faithful matron. I mention this case, because it is the most recent one that I have met with; but many others equally striking might be cited, which clearly demonstrate the possession of a character by our native Christians which can be used for immense good in the work of God.'"

MISCELLANY.

CHRISTIANITY IN INDIA.

"WHAT was wanting," asked a Hindu mother of her only son, who recently embraced Christianity, "what was wanting to you in our house that you left us?" "God and a religion were wanting," was the reply. And such is the feeling of multitudes of young men around us to-day. There are 10,000 gods so called, and yet *no God;* there are scores of religious systems, and yet *no religion*. A God and a religion for India! None of the old shams will be accepted, none of the new figments will satisfy. Christians, give them your God, and his religion — "God in Christ reconciling the world unto himself." On one of my tours through the district south of Ahmednuggur, I once saw an illustration in nature of our missionary work which greatly interested me. Near my tent stood a large old tree, among the branches of which appeared a second top of entirely different species, as if grafted upon the old trunk. The old tree is called the bitter *nim*, the other the sacred fig-tree, the *Ficus religiosa* of botany. Looking around for an explanation, I found the old tree was decayed on one side, and within appeared the stock of the new tree passing down through its heart into the ground, and firmly rooted there. Already it was nearly a foot in diameter. And there it stood like a young giant in the grasp of some huge monster, in a contest on which each had staked his life. If the old *nim* could tighten its grasp, so as to crush out the life of the young tree, and stop its growth, it would conquer. But if the young stock continued to grow it would at last split open and destroy the old tree, and stand in its place. And it was easy to see that this would be the final issue. Already the stock of the old *nim* had been rifted in two or three places from the branches to the roots. One of these, a fresh crack, gaped open so that I could lay in my closed hand. Slowly but surely the young fig-tree was eating out the heart of the *nim*, and would finally supplant it entirely. And I said, here is an illustration of what Christianity is doing in India. Hinduism is the bitter *nim*, and Christianity the sacred fig-tree. As birds of the air brought the seed of the fig-tree and dropped it in the rotten heart of the *nim*, and it took root there, so messengers from afar brought the seed of gospel truth, and planted it right in the midst of the old effete systems of Hinduism. And it thrusts its roots downward and its branches upward, and has already grown to a vigorous young stock with numerous branches; and gradually it will root out these old idolatrous systems, and stand in their place, a beautiful, wide-spreading tree, — the *Ficus religiosa* of Bethlehem. And it will bear precious fruit, the fruit of redeemed, sanctified souls, ready to be gathered into the garner of God. — *From an address of Rev. L. Bissell, D. D., of Ahmednuggur.*

WIDOW LIFE IN THE ZENANA.

IN a part of India, which for manifest reasons I will not indicate more distinctly, I once knew a Hindu lady who, from the first moment I saw her, interested me profoundly. She was young, remarkably fair in complexion, and her countenance was full of a grave sweet intelligence which made her beautiful. She was the wife of an elderly gentleman, who was high-caste, rich, well educated, and who occupied a highly influential position in the place where they lived. He had been a widower when he married this young girl, and he was devoted to her. She was childless, always a great sorrow to a Hindu woman; but this made no difference in his love and kindness to her. She was better to him than many sons; they were deeply attached to each other, and she was happy. Her face showed it at once. It showed something else too, when I saw her first. It was evident she was a cultivated and thoughtful woman. Her dress and her apartment told the same tale. The women in the zenanas are generally clothed too scantily, but she was dressed becomingly and with perfect propriety; while her room, though as usual almost devoid of furniture, was neat and

orderly, and had a look of womanly occupation pleasant to see. A small round table stood at one end, on which lay some books, a work-basket, a photographic album, and some sewed mats. Among the books was a large Bengali Bible, which bore signs of much use, and an English New Testament, to which she pointed with much pride, and from which she afterwards read some verses with ease, in a tolerably good accent. She also showed me a handsome sewed rug, which she had worked for her husband "to pray upon."

It was evident that the zenana lady-teacher had found entrance here. The truth was, her husband being an intelligent and educated man, and finding his young wife not only with tastes and mind capable of cultivation, but with a strong desire to be taught, and to be a real help-meet and fitting companion to her husband, he made inquiries after a teacher, — the result being, that for several years the lady who now accompanied me in my visit had been her instructress, and was the trusted friend of both husband and wife.

But their lives were not without trial. They had not a house to themselves. According to the usual custom among Hindus, they lived under the family roof, among brothers and uncles and their wives, the men in their part of the house, the women in theirs. This family was Brahminical and very bigoted, being most zealous after the rites of their own religion. Some of the elder women and the brothers looked with great disapprobation at the employments of their sister-in-law, and the liberty allowed her, though they dared not then openly oppose, her husband being head of the house. So she went on, adding to her acquirements, delighting in her books and her work, and living as happy and rational a life as was possible in the seclusion of the zenana.

She was exempted from joining in idolatrous ceremonies by her husband's permission; and though not baptized, she was a sincere and humble, though necessarily hidden follower of the Lord Jesus. She said she and her husband read the Bible together daily, and she hoped he would yet "come out" with her, and they would be baptized together.

But one sad day the teacher came and told me the bitter news: the husband had been suddenly seized with cholera and was dead; her beloved pupil was a widow! A widow! — ah! dear friends, you little know what a terrible significance attaches in Hindu society to this single word.

"What will be her fate?" I exclaimed.

"What, indeed!" she answered through her tears. "She is *a widow*, and that tells it all."

We visited her once or twice, and then were forbidden the house. And what a change! Her beautiful hair had been shaved off; her jewels taken away; her nice clothes were changed for a coarse white sheet with a black border, which was wrapped round her person. She must now sleep on a mat on the floor, no longer on a bed; she must have only one scanty meal in the day, and that must be eaten alone; she must, besides, fast twice in the month for twenty-four hours at a time; she must do the most menial work of the zenana, and be the drudge of any one who chose to order her about. Worse than all this, her work was taken from her, and her beloved books were all burned. In a word, she was subjected by her bigoted relatives to all the privations and horrors of a Hindu widow's life, and with even more than usual strictness because of their former jealousy. Her kind protector was gone, she had no son, she was in their power; and henceforth "lamentation and mourning and woe" must be written over her life. The result need not be wondered at. Her reason soon gave way, and a deep dark cloud of melancholy settled on her mind.

I have told this true sad story of Hindu life to illustrate the condition of widows in India. And this is no extreme nor unusual case. It is Hindu *law*, as well as practice, that widows should be treated thus. In all heathen homes where Brahminical influence is paramount, these things are *now* done. — *Mrs. Murray Mitchell in Monthly Record of Free Church of Scotland.*

CHRIST'S KINGDOM AND MISSIONARY BOARDS.

[*From a speech before the English Baptist Missionary Society, by Rev. W. Landels, D. D.*]

To speak of the wants of any society is to employ language which is scarcely accurate, and somewhat fitted to mislead. It implies a wrong conception of the relation of the society to the churches, and of the churches to the work which the society contemplates. It is apt to give the churches a wrong impression of their duty, and it lowers the basis and neutralizes the force of missionary appeals. Our Society, *e. g.*, as represented by its committee, ought to have no wants; and could have none if the churches did their duty. The only thing it can be said to want now is that the churches shall supply it with the means of fulfilling the contracts they have allowed it to form in their name, and thus keep faith with those whom it has sent into the field; and of carrying on the work they have sanctioned its undertaking, so that its labors shall not be wasted. Beyond this, it has properly no wants. It exists for you and the churches you represent, and fulfills its mission when it faithfully administers the funds committed to its charge. If there be a call for laborers whom it cannot send, that is not its concern, but yours. It cannot use what it does not receive; and if fields must be left unoccupied because of limited means — if men are left to perish in ignorance of what Christ has done for them — the responsibility rests with you. The wants the committee present to you are not its own, but the wants of the world that needs and is open to the Gospel; the wants of your Lord arising, of course, not out of his straitened means, for there can be no such thing with him who is the maker and owner of all things, but out of the wise and gracious arrangement by which he grants to you the honor and the privilege of being associated with himself in the great work for which he lived and died, and still exercises his mediatorial power. It may be the committee's part to see that you are not left in ignorance of these wants, so far as they are known to itself. It may seek to stir you up to a sense of duty, as one Christian may stir up another. It be may gratified when it receives your contributions, regarding them as expressions of your confidence. But it is no part of its duty, and it does not consist with its proper dignity, that it should go out and ask for them, hat in hand, like a beggar, seeking an alms, giving you the impression, which some are too apt to form, that it asks something for itself, and that, in granting its request, you are conferring on it a great favor.

We may frankly tell you that this is not the attitude in which we come before you to-day. We take other and far higher ground. We call your attention, not to the wants and claims of our Mission, but to the wants of the world and the claims of your Lord.

BIBLIOGRAPHICAL.

Sketches of Life, Social, Political, and Religious, in the Hawaiian Islands, from 1828 to 1861. With a supplementary sketch of events to the present time. By Laura Fish Judd. 16mo. pp. 258. New York. A. D. F. Randolph & Co.

The writer of this volume was a woman of no ordinary character. Possessed of intellectual abilities of a high order, of quick observation, of a keen sense of humor, and of a Christian spirit that ruled all wisely, she has thrown a peculiar charm over these records of early missionary life in the Hawaiian Islands. They give a fresh and graphic picture of the early trials of the missionaries and of the struggles of the native Christian community with foreign powers who seemed to consider that the Hawaiians had no rights entitled to respect. Not the least service to the history of the Islands is the record here given of the wisdom and tact shown by Dr. Judd, while practically governing the Islands in the name of the king, in thwarting the intrigues of the French and English governments. It is not too much to say, in view of facts now fully brought out for the first time, that it was due to him that the Hawaiian Islands are not to-day a dependency of England or France — a Bermuda off our western coast.

The brief sketch of the later history and development of the Hawaiian Islands from the pen of Hon. A. F. Judd, adds

much to the value of the work, and gives the reader a better conception of the practical results of missionary labor.

The following passage will illustrate the happy style of Mrs. Judd, and give evidence of the power of the gospel over the life and character of the Queen Regent, Kaahumanu, once a proud, haughty despot, indifferent alike to the property and lives of her subjects.

"It was not many months after our return to Honolulu, before our beloved friend, Kaahumanu, having completed her last tour around the islands, returned home broken in health, and evidently hastening to the end of her pilgrimage, more humble, more lovely, more affectionate than ever. Every breath was prayer or praise to God, for what he was doing for her people. She had been permitted to see them turning to the Lord, and professing their faith in the Redeemer by thousands, as in the day of Pentecost. Kinau, her niece and successor, had publicly declared herself on the Lord's side; while the king was docile and temperate.

"Kaahumanu wished to go to her favorite retreat in the secluded valley of Manova, and requested Dr. Judd and myself to accompany her. Here a bed of sweet scented *maile* and leaves of ginger was prepared, over which was spread a covering of velvet, and on this she laid herself down to die. Her strength failed daily. She was gentle as a lamb, and treated her attendants with great tenderness. She would say to her waiting-women, 'Do sit down: you are very tired; I make you weary.'"

"Mr. Bingham, who was hurrying the New Testament through the press, had a copy finished and bound in red morocco, with her name in gilt letters embossed on the cover. When it was handed to her, she looked it through carefully, from Matthew to Revelation, to satisfy herself that it was all there, then she wrapped it in her handkerchief, and laid it upon her bosom, clasped both hands over it, and closed her eyes in a sweet slumber, as though every wish of her heart was gratified.

"Just at evening she awoke and inquired for her teachers, Mr. and Mrs. Bingham, who had just arrived, and who had come to her bedside. 'I am going,' said she, 'where the mansions are ready.' Mr. Bingham replied, 'Lean on the Beloved through the waters of Jordan.' 'Yes,' she answered, faintly, 'I shall go to Him and be comforted.' The swift-winged messenger hasted on his errand, and with a faint 'aloha,' a gentle pressure of the hand, the eyelids closed, and the throbbings of that affectionate heart were stilled forever."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Character of Candidates: — That all who offer themselves for foreign missionary work may be men and women led thereto by the spirit and providence of God; free from all bias of self-seeking; uninfluenced by romantic thoughts and the spirit of adventure; ready to enter upon the service for life, devoting their all to the same, out of love to the Lord Jesus Christ, desiring to make him known as the power of God and the wisdom of God in order to save souls. Well may our churches pour out the heart in supplication that candidates may look upon the service as rendered to the head of the church, and not to any earthly society, a personal duty which they owe to the Lord who bought them; a duty which they shall stand ready to discharge in any part of the field, whither he may send them. Prayer should be offered that all who go abroad, being mighty in the Scriptures, may take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience; that they may have a hopeful spirit; that they may be wise as serpents and harmless as doves; that they may be ready for privations, hardships, disappointments, and opposition; that they may not shrink from apostolic experiences of being beaten and stoned, though the more they love, the less they are loved; and that they may continue with cheerful courage, though as sheep in the midst of wolves. "Let this mind be in them which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation,

and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

DEPARTURES.

February 26. From San Francisco, Miss Virginia C. Murdock, M. D., who is to join the North China Mission.

March 15. From San Francisco, Rev. Mark Williams and wife, returning to Kalgan, North China Mission.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.		
Portland, St. Lawrence St. ch. and so.	8 26	
Woodford, Cong. ch. and so.	20 00	28 26
Hancock county.		
Orland, Mrs. S. T. Buck and daughters,		30 00
Kennebec county.		
Augusta, Joel Spalding,	7 00	
Winslow, Rev. Horace Wood and wife,	5 00	12 00
Lincoln and Sagadahoc counties.		
Bath, Winter St. ch. and so. (of which 100 from Thomas Harward, to const. JOHN HARWARD, H. M., and 15, "a memorial gift from a daughter"),	453 17	
Thomaston, A friend,	2 00	455 17
Oxford county.		
So. Paris, Cong. ch. and so. m. c.		4 00
Penobscot county.		
Hampden, Cong. ch. and so.		3 59
York county.		
No. Newfield, Susan Marston,	5 00	
So. Berwick, Cong. ch. and so.	100 00	105 00
		638 02

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Alstead, 3d Cong. ch. and so.		20 00
Grafton county.		
Plymouth, Cong. ch. and so.	40 93	
West Lebanon, Cong. ch. and so.	31 00	71 93
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, E. D. Boylston,	25 00	
Bedford, Members of Presb. ch.	9 25	
New Boston, John N. Dodge,	10 00	44 25
Rockingham county.		
Hampstead, Cong. ch. and so.		30 30
Sullivan county Aux. Society.		
Langdon, Cong. ch. and so.		9 00
		175 48

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
East Hardwick, Cong. ch. and so.	14 25	
Lower Waterford, A friend,	51	
Lyndon, A friend,	1 00	
St. Johnsbury, Miss S. T. Crossman,	10 00	25 76
Chittenden county.		
Burlington, 3d Cong. ch. and so.		65 22
Rutland county.		
East Poultney, Cong. ch. and so.	5 00	
Wallingford, Cong. ch. and so.	43 75	48 75
Washington county Aux. Soc. G. W. Scott, Tr.		
Northfield, Cong. ch. and so.		16 10
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro, Cent. ch. m. c.	22 75	
Londonderry, George S. Hobart,	10 00	
Putney, Cong. ch. and so.	9 38	
West Brattleboro, Cong. ch. and so.	11 77	
Westminster, Cong. ch. and so.	45 55	99 45
Windsor county.		
Springfield, Cong. ch. and so 200; A friend, 275;		475 00
		730 28

MASSACHUSETTS.

Berkshire county.		
Housatonic, Rev. C. W. Mallory,	4 00	
Pittsfield, Rev. S. B. Morley,	15 00	
Williamstown, 1st Cong. ch. and so.	26 50	45 50
Bristol county.		
Attleboro Falls, Central ch.	5 15	
Taunton, Union ch. and so.	14 57	19 72
Brookfield Asso'n. William Hyde, Tr.		
Brookfield, Cong. ch. and so.	100 00	
Oakham, Cong. ch. and so.	64 12	164 12
Essex county.		
North Andover, Cong. ch. and so.		87 00
Essex county, North.		
Amesbury Mills, Cong. ch. and so.	11 00	
Ipswich, 1st ch. weekly offering,	12 20	
Salisbury and Amesbury, Union ch.	4 48	27 68
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Gloucester, Evang. ch. and so.		50 00
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Ashfield, Cong. ch. and so.	43 35	
Northfield, Rev. S. S. Drake,	5 00	
So. Deerfield, Cong. ch. and so.	30 50	78 85
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chicopee, 2d Cong. ch. and so. 30.23; Andrew White, 4; James T. Ames, 3;	37 23	
Palmer, 2d Cong. ch. and so.	16 88	
Springfield, Olivet ch. 20; E. A. Thompson, 6;	26 00	
Westfield, M. R. R.	5 00	85 11
Hampshire co. Aux. Society.		
Amherst, S. C. C. S.	10 00	
Florence, Cong. ch. and so.	112 12	
Hadley, Russell ch. m. c.	11 99	
Haydenville, Cong. ch. and so.	14 24	
Northampton, 1st Cong ch. and so. 262.10; Nathan Sears, 25;	287 10	435 45
Middlesex county.		
Bedford, Elihu G. Loomis,	30 00	
Cambridge, A friend,	1 00	
Cambridgeport, A friend,	13 25	
Concord, Trin. ch. and so.	29 00	
Everett, Cong. ch. and so. 4.62; Mrs. G. M. Farrington, for China, 1;	5 62	
Linden, Union ch.	2 00	
Maplewood, Christian ch.	1 50	
Melrose, Cong. ch. add'l, 5; Highland ch. 10.50;	15 50	
Newton Centre, A.,	16 70	
Somerville, Franklin St. ch. m. c.	5 04	
West Somerville, Cong. ch. and so.	11 74	131 35
Middlesex Union.		
Leominster, A.,	10 00	
Littleton, Cong. ch. and so. to const. WILLIAM KIMBALL, H. M.	100 00	
Shirley, Rev. C. H. Whitney,	2 85	
Townsend, Cong. ch. and so.	14 00	126 85
Norfolk county.		
Holbrook, Winthrop ch. and so.	128 11	
Medfield, F. D. Ellis,	100 00	
Wellesley, P. D. C.	12 50	
Wrentham, Miss Jemima Hawes,	100 00	340 61
Plymouth county.		
Plymouth, 2 Cong. ch. and so.		5 00
Suffolk county.		
Boston, Shawmut ch. 2,000; Park St. ch. 1,062.68; Central ch. (Jamaica Plain), 988.35; Walnut Ave. ch.		

377; Highland ch. 328.42; Immanuel ch. 100; Central ch., A lady, 50; Eliot ch. 33 15; Mount Vernon ch. 25; Maverick ch. 2.46; Cash, 17th February, 500; S. D. Smith, 125; A friend, for the Dakota Mission, 100; A pulpit supply (40 + 40), 80; M. S. B., 50; A friend (Jamaica Plain), 20; Mrs Benjamin Perkins, 15; Mrs. Mary L. Perkins, 15; A. C. 5; C. E. B. 2; 5,879 06
Chelsea, Central ch. and so. 17 91—5,896 97
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Ev. ch. and so. 94 16
Worcester, Samuel W. Kent, 10 00—104 16
Merriam, S. D. Hadley, 5 00
7,603 37

RHODE ISLAND.

Cranston, Franklin ch. and so. 13 00
Peace Dale, Cong. ch. and so. 11 00
Providence, Union Cong. ch. 778 11
Slatersville, Cong. ch. and so. to const. HENRY M. GREEN, H. M. 109 33—911 44

CONNECTICUT.

Fairfield county.
Redding, Cong. ch. and so. 30 00
Hartford county. E. W. Parsons, Tr.
Avon, Lucy Thompson, 1 00
Canton, Cong. ch. and so. 20 50
Collinsville, Cong. ch. and so. 34 45
East Granby, Cong. ch. and so. 10 76
East Hartford, Cong. ch. and so. 12 21
Enfield, An old friend, 5 00
Hartford, Wethersfield Ave. ch. 37.21; Center ch. m. c. 6.70; Mem. of Asylum Hill ch. 35; Roland Mather, 1,000; 1,078 91
Kensington, Cong. ch. and so. 3; Miss Frances Wright, 5; 8 00
Newington, Cong. ch. and so. (of wh. 10.36 m. c.), 78 06
Plantsville, Mrs. A. J. Clark, 1 00
Thompsonville, James Ely, 10 00
Windsor Locks, Cong. ch. and so. add'l, 10 00
Warehouse Point, Mrs. Mary S. Lord, 10 00—1,279 89
Litchfield co. G. C. Woodruff, Tr.
Milton, Cong. ch. and so. 10 00
Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 15 00
Killingworth, H., 1 90
West Brook, Cong. ch. and so. (of wh. 13.38 m. c.), 40 08—56 98
New Haven co. F. T. Jarman, Agent.
Branford, Cong. ch. and so. 7 00
Middlebury, Cong. ch. and so. 50 14
Milford, 1st Cong. ch. and so. 17 62
New Haven, 1st ch. m. c. 5.28; North ch. m. c. 3.14; S. Wells Williams, to const. MRS. URSULA J. STANLEY, H. M. 100; 108 42
Naugatuck, Cong. ch. and so. 28 75
Waterbury, 1st Cong. ch. and so. 150 00
West Haven, Cong. ch. and so. 31 50
Woodbridge, Cong. ch. and so. 76 21—469 64
New London co. L. A. Hyde and L. C. Learned, Tr's.
Jewett City, Cong. ch. and so. to const. Rev. GEORGE N. KELLOGG, H. M. 5 00
Lebanon, Goshen ch. and so. to const. WILLIAM L. STARK, H. M. 100 65
New London, 1st ch. m. c. 48 48; 2d ch. m. c. 5.61; 54 09
Norwich, E. T. 15 00—174 74
2,021 25

Legacies.—Eastford, Rozel S. Warren, by J. D. Barrows, Ex'r, 400 00
Somers, Mrs. Ann E. Arnold, by Enos Arnold, Ex'r, 427 41
West Hartford, Abigail Talcott, add'l, by Calvin Day, Trustee, 72 53
West Haven, Mrs. Huldah Coe, by Leman W. Cutler, Ex'r, 1,000 00—1,899 94
3,921 19

NEW YORK.

Antwerp, 1st Cong. ch. and so. 43 00
Brooklyn, Plymouth ch. 615.46; South ch. 300; Mrs. John Byers, 100; Central ch. E. H. Marsh, 50; Rev. E. P. Thwing, 5; A friend, 1.50; 1,071 96
Canandaigua, 1st Cong. ch. and so. 100 00
Danby, Mrs. E. T. Miller, 1 00
Gloversville, Cong. ch. and so. (of which from Alonson Judson, to const. CYRUS STEWART, H. M.) with other dona. to const. Mrs. MARION D. MILLS, H. M. 152 00
Kiantone, Cong. ch. and so. 15 37
Lockport, Cong. ch. and so. 26 04
Marcellus, J. F. Hemenway, 5 00
Millers Place, Cong. ch. and so. m. c. 19 90
New York, "Yours truly," to const. NINA F. NUTTING, H. M. 100; Charles E. Pierson, 25: C. M. Mather, 20; Howie M. Haydn, for "Morning Star," 20; 165 00
North Pitcher, Cong. ch. and so. 1 75
Panama, D. D. Sweezey, 5 00
Pitcher, Cong. ch. and so. 22 79
Potsdam, Mrs. Abner Clark, 300 00
Riverhead, Cong. ch. and so. 20 00
Saugerties, Cong. ch. and so. 16 00
Sinclairville, E. C. Preston, 2 00
Sodus, Rev. E. Perkins, 4 00
Upper Aquebogue, Northville ch. 20 25
Willsborough, Cong. ch. and so. 16 00—2,007 06

Legacies. — Batavia, Phineas L. Tracy, by John F. Lay, Trustee, add'l, 267 00
Batavia, Mrs. Harriet L. Tracy, by John F. Lay, Trustee, 214 94
New Lisbon, Maria Buck, add'l, by Rev. Charles D. Buck, Ex'r, 25 96
New York, James M. Morrison, by David M. Morrison, Ex'r, 1,000 00—1,507 90
3,514 96

NEW JERSEY.

Bound Brook, Cong. ch. 10 00
East Orange, Cong. ch. 22 77
Newark, For Africa, 60
Orange Valley, Cong. ch. add'l, 250 00
Princeton, F. Vinton, 1 70—285 07

PENNSYLVANIA.

Blossburg, Welsh Cong. ch. 6 00
Charleston, Welsh Cong. ch. 9 00
Farmington, Cong. ch. 3 40
Germantown, Theodosia Bayard, 50 00
Landsford, Welsh Cong. ch. 6 75
Mahanoy City, Welsh Cong. ch. 5 00
Montrose, Edwin Lathrop, 5 00
Philadelphia, Mrs. E. H. Pratt, 10; Mr. and Mrs. John Evans, 20; 30 00
Scranton, W. R. Storrs, 30 00
Wernersville, George Langdon, 50 00
West Philadelphia, F. Parker, 5 00—200 15

Legacies.—Philadelphia, Katharine M. Linnard, by Eugene Linnard, Ex'r, 854.66, less expenses, 745 81
945 96

MARYLAND.

Baltimore, Cong. ch., GEO. N. CRESSY, to const. himself, H. M. 100 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 135 00

NORTH CAROLINA.

New Berne, A friend, 5 00

OHIO.

Aurora, Cong. ch. 13 00
Brighton, Cong. ch. 4 15
Cleveland, Plymouth ch. to const. Prof. ISAAC BRIDGMAN, H. M. 135 66
Columbus, Mrs. James L. Bates, 25 00
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10; 20 00
Elyria, 1st Cong. ch. 338 85

Findlay, Cong. ch. 25 60
Granville, Welsh Cong. ch. 6 48
Kinsman, Cong. Presb. ch. to const. Rev. E. D. VANCE, H. M. 79 00
Newark, Plymouth Cong. ch. 22 00
Oberlin, 2d Cong. ch. 23 79
Paddy's Run, Cong. ch. 35 09
Painesville, A friend for Bulgaria, 5 00
Pittsfield, 1st Cong. ch. 16 00
Plain, 1st Cong. ch. 5 00
Rochester, Cong. ch. 3 60
Seville, 1st Cong. ch. 10 00
Toledo, Mrs. Eliza H. Weed, 20; Mrs. M. A. Harrington, 3.90; 23 90—792 12

ILLINOIS.

Chicago, Union Park ch. m. c. 6.97; J. Sewall, 2; 8 97
Evanston, Cong. ch. 10 00
Farmington, Cong. ch. with other dona. to const. Rev. O. V. RICE, H. M. 44 10
Highland, Rev. L. F. Vulliet, 4 00
Malden, Cong. ch. 13 00
Maywood, Cong. ch. 6 00
Odell, Mrs. H. E Dana, 10 00
Quincy, E. Littlefield, 5 00
Rockford, 1st Cong. ch. 39 27
Sycamore, 1st Cong. ch. 79 94
Tonica, J. C. Heywood, 6 00
Turner, Mrs. P. Currier, 4 00
Wyoming, William Walters, 5 00
Wythe, Cong. ch. 7 00
——, Friend, 5 00—247 28

MICHIGAN

Alpena, Cong. ch. 54 90
Big Rapids, Cong. ch. 2 00
Calumet, A friend, 20 00
Ceresco, La. Miss. Society, 5 00
Hudson, Cong. ch. 5 01
Kalamazoo, Plymouth ch. 32 64
Lansing, Plymouth ch. with other dona. to const. Rev. T. P. PRUDDEN and MARQUIS D. TODD, H. M. 55 00
Manistee, 1st Cong. ch. 12 00
Northville, Sally Green, 5 00
Wayne, Cong. ch. 15 00
Webster, Cong. ch 12 34—218 89

MISSOURI.

Amity, Cong. ch. 3 15

MINNESOTA.

Lake City, 1st Cong. ch. 16 40
Minneapolis, Plymouth ch. 39 30
Zumbrota, 1st Cong. ch. add'l, 5 00—60 70

IOWA.

Ames, James Bradley, 10 00
Belmond, Rev. J. D. Sands, 1 00
Blairstown, Mrs. J. H. French, 3 00
Bowen's Prairie, Cong. ch. m. c. 15 75
Cedar Rapids, 1st Cong. ch. 3 87
Chester Centre, Cong. ch. 26 50
Davenport, Cong. ch. 102 00
Dyersville, W. B Glover, 2 00
Green Mountain, Two friends for educa. work under Rev. G. T. Washburn, of Madura, 100 00
Jefferson, Mrs. Camilla Eells, to const. Rev. DUDLEY B. EELLS, H. M. 50 00—314 12

WISCONSIN.

Genesee, Cong. ch. 17 00
Green Bay, 1st Presb. ch. 24 56
Ithaca, Cong. ch. 5 78
La Crosse, 1st Cong. ch. 50 00
Monroe, "Our family miss'y box," 6 20
Watertown, Cong. ch. 20 00—123 54

KANSAS.

Ottawa, Cong. ch. 5 00
Wellsville, Cong. ch. 5 17—10 17

CALIFORNIA

Redwood City, Cong. ch. 1 00

WASHINGTON TERRITORY.

Colfax, Rev. Cushing Eells, to const. CHESTER C. EELLS, H. M. 100 00

DAKOTA TERRITORY.

Grove Hill, Cong. ch. 2 20

CANADA.

Province of Ontario,
Paris, Cong. ch. 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hawaii, Hilo, Rev. T. Coan, 25; Mrs. T. Coan, avails of ferns, 25; for the West Central Africa Mission, 50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions in part, 7,348 51

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,400 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.
Mrs. R. E. Cole, Oakland, California, *Treasurer.*
For the work at Broussa (of which $193 for furnishing in part, the school room), 943 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Amherst, Cong. s. s. 25; Hampstead, Cong. s. s. for schools in Japan, 40; 65 00
VERMONT.—Rutland, Cong. s. s. 82.19; Springfield, Cong. s. s. 40; Windsor, Cong. s. s. for school in Arabkir, 26; 148 19
MASSACHUSETTS.— Athol, Cong. s. s. for pupil in China, 35; Belchertown, Cong. s. s. 4; Boston, Central s. s. (J. Plain), for pupil at Tung-cho, 40; Granby, Cong. s. s. 17; Lowell, Belvidere Union miss. school, for student at Pasumalie, 40; Milford, Cong. s. s. 40; Newburyport, Kittie, 6; Alice, 4; Abbie, 2; 188 00
Deduct amt. ack'd from Lawrence in *Herald* of July, 1880, 12 50—175 50
RHODE ISLAND. — Providence, Un. Cong. s. s. for the Dakota Mission, 16 98
CONNECTICUT. — Middlebury, Cong. s. s. 15; No. Stonington, Cong. s. s. 30; Windsor Locks, Cong. s. s. for Pasumalie, India, 50; 95 00
NEW YORK. — Brooklyn, Greene Ave. Presb. s. s. 12.50; Lockport, Cong. s. s. to const. ROBERT GARRY, H. M. 100; New York, Rev. H. C. Haydn, D. D., for school in Turkey, balance 25; 137 50
ILLINOIS. — Chicago, N. E. S. Sch. for pupil at Harpoot, 46.27; A family miss. box, 1.58; Oak Park, Little Sunbeams, 5; Payson, Cong. s. s. for child in Madura, 25: Waverly, Cong. s. s. 13.84; 91 69

729 86

Donations received in February, 27,161 66
Legacies " " " 4,153 65

$31,315 31

Total from September 1st, 1880, to February 28th, 1881, Donations, $157,602.15; Legacies, $36,195.52 = $193,797.67.

Belchertown, Mass., Miss H. W. Brown, Compre. Com. 5 vols. Miss Elizabeth Montague, Scott's Com. 1 vol.
Boston, Mass., Mrs. Myron Winslow, Compre. Com. 6 vols. Other books, 30 vols.
Glastonbury, Conn., Mrs. Sarah A. Danforth, *Words of the Lord Jesus*, 3 vols.
Milford, Conn., F. Trowbridge, Scott's Com., 3 vols. Other books, 3 vols.
Norwich Town, Conn., Misses Gilman, Barnes' Notes, 6 vols.
Unknown, Barnes' Notes, 7 vols.; Bush's Notes, 2 vols; Miscellaneous, 3 vols.

FOR YOUNG PEOPLE.

THE LAND OF THE RISING SUN.

One of the most interesting books we have seen for many a day is Miss Bird's *Unbeaten Tracks in Japan*, in which she describes her travels up and down the Empire of the Mikado. It is not long since we gave something in these pages from that land, but as the publishers of Miss Bird's volumes, G. P. Putnam's Sons, of New York, have kindly granted the use of several of the

A VILLAGE ON THE TOKAIDO, NEAR MT. FUJI

illustrations, we gladly refer again to that wonderfully interesting nation, and to some things this writer tells us about it. Most travelers tell us much of scenes on the Tokaido, the great highway between Tokio and Kioto, and of Fuji, the "Matchless Mountain," and of the cities and open ports, but Miss Bird takes us into out-of-the-way places, and describes people and customs that few foreigners have ever seen.

THE AINOS OF YEZO.

Of the four principal islands comprising Japan, Yezo is the most northern. While more than half as large as New England, Yezo has but 123,000 inhabitants. It is a rough, wild region, with a cold winter, and in the mountains and forests of the interior wild animals, especially deer and bears, abound. The chief city of the island is Hakodaté, and northeast of this port, toward the interior, is Satsuporo, where the Japanese government has established a college on the model of the Agricultural College of Massachusetts. Many of the students in this college, under the instruction of the American teachers, have become Christians, and it is hoped have learned how to work wisely, not only in the soil, but also in the Lord's vineyard.

Living close by the Japanese population of Yezo, yet quite distinct from them, is a singular race of people called the Ainos. It is commonly supposed that they were the original inhabitants of Japan, and that they were conquered and driven into their present northern home by the stronger race which now peoples the land, just as the Indians of North America have retreated into the western wilds before the white man. Comparatively little has been known of these Ainos, but Miss Bird spent many days among them, living in the house of a village chief, and talking with them freely of all their affairs. That she could do this, having but a single Japanese attendant, and receive nothing but courtesy and kindness from young and old, shows that they are not savage in disposition, however rude their mode of life may be.

AINO HOUSES.

A common name given this people is the "Hairy Ainos," since the first point that strikes a stranger is the abundance of their flowing locks. Miss Bird thus describes them: "The men are about the middle height, broad-chested, broad-shouldered, thick-set, very strongly built, the arms and legs short, thick, and muscular, the hands and feet large. The bodies, and especially the limbs, of many are covered with short bristly hair. I have seen two boys whose backs are covered with fur as fine and soft as that of a cat. The heads and faces are very striking. The foreheads are very high, broad, and prominent. . . . . The eyes are large, tolerably deeply set, and very beautiful, the color a rich liquid brown, the expression singularly soft, and the eyelashes long, silky, and abundant. The skin has an Italian olive tint. The teeth are small, regular, and very white."

These, then, are quite magnificent savages, and when it is added that their

voices are peculiarly soft and musical, and their smile sweet and gentle as that of a woman, we wonder how it is possible for them to be so degraded and stupid. They know nothing of their history, their tradition being that they descended from a dog. The Japanese call them dogs. They live by fishing and hunting, and seem like grown up children, having little care about the past

AINO MEN.

or future, and but little more care for the present than some animals have. Their language is very simple, but not written ; they are clad, but only in skins and garments made from bark, and they seem to have almost no ideas about God, or of spiritual things. Their idols, of which there are several in each house, are very rude, consisting simply of small sticks of wood, the upper ends of which are cut into shavings, so that they look not unlike small and coarse

wooden brooms. Before these gods the people often wave their hands and pour out offerings of *saké*, their favorite drink; but they have no temples in which they meet for worship. Aside from these sticks of whittled wood, the Ainos pay some sort of homage, which may, perhaps, be called worship, to the sun and moon and sea, and also to the bear, an animal which abounds in Yezo, and which is hunted continually. Each year a cub is captured, and fed until autumn, when a great religious festival is held, and the bear is let loose, and after a long fight, in which all the people engage, is killed and eaten amid great uproar and drunkenness.

The people who worship in this rude way we might be sure would have little thought about the future. They seem to have some faint notion that the soul passes into another form after death, but they have a great dread of death and

INTERIOR OF AN AINO HOUSE

of places of burial. They will not follow their game if it happens to fall near a grave. When asked about their ideas of the future, one of them said, "How can we know? No one ever came back to tell us." Ought not Christians to let these people know of One who has come from heaven to tell us about the life beyond?

AINOS AT HOME.

The picture above represents an Aino family in their home. Each house has one room, with walls of reed and roof of thatch. There is a slight platform in one part of the house, covered with a mat, on which the family sleep. They sit on the floor, the fire being in a hole at the center, while the smoke finds its way through an opening in the roof. Their food is cooked in the single iron pot in which all sorts of edibles, roots, vegetables, fish, flesh, including slugs and sea-weed, are stewed together. The people are very polite in their manners, and

often salute each other in a formal but graceful way, by extending their hands and waving them inwards, and then stroking their heavy beards. It is said that even little children just able to walk never enter or leave a house without a formal salutation to every person in it, *the mother alone excepted.* This latter fact shows sufficiently how little care is had for the women. They work all the time and attend to all the drudgery. How quickly would the gospel, should the Ainos receive it, lift these poor women out of the degradation in which they live!

With all their politeness and hospitality these people are terribly addicted to strong drink. They consume immense quantities of *saké*, an intoxicating beer of which they drink all they can get. The habit of drinking, though indulged in, is ordinarily believed, even by those who indulge it, to be opposed to religion, but among the Ainos it is part of religion. They have no idea that they could perform any worship without first "drinking to the gods," and their highest notion of happiness is to have enough *saké* to make them all drunk. How far from truth and from God do men go who have not the light of the gospel!

A BUDDHIST SERVICE.

There are two principal forms of religion prevailing in Japan, Shintôism and Buddhism. The former is peculiar to Japan, but the latter has millions of followers in China, Burmah, and India. There are said to be 68,000 Buddhist temples and shrines in Japan, and in many of them very imposing services are maintained. The description given by Miss Bird of one such service she attended at Hakodaté reminds one of the ceremonials of the Roman Catholic church. This is her account of it: —

BUDDHIST PRIESTS.

"Very low and sweet, though heard all over the city, is the sound of the great bronze bell which summons the hearers, and exactly at three o'clock the priests fold back the heavily-gilded doors of the chancel and light the candles and lamps which shed a 'dim religious light' through the gorgeous interior, revealing the high altar, covered with an altar-cloth of green brocade, and sides hung with white brocade embroidered with gold. On the low altar incense ascends between vases of white flowers, and a dreamy sensuousness pervades the whole building."

Twelve priests elaborately dressed in silk, of white and of various colors, then kneel with their backs to the people. "Before each is a low lacquer desk for the service books and the sweet-toned bells which accompany service. Two more priests kneel at the side of the altar. A bell sounds, fourteen shaven heads all bowed three times to the earth; more lamps are lighted; a bell sounds again, and then litanies are chanted monotonously, with bells tinkling, and the people responding, at intervals in a tongue to them unknown, *Namu Amida Butsu.* After an hour the priests glide away in procession, and one of those who has been kneeling at the altar mounts a square pulpit just within the rail which separates them from the people, sits down, not in Japanese fashion, but cross-legged, after the manner of the founder of his faith, and preaches for an hour with much energy." In a sermon which our traveler heard at Niigata from one of the priests, he described the Buddhist hells, and how impure souls pass into the bodies of one hateful beast after another, per-

THE ROKKAKUDO — A TEMPLE AT KIOTO

haps spending thousands of years in these various transmigrations. This is the Buddhist belief respecting the future, but it seems to have very little power to keep men from impure lives. To die and lose all consciousness is their greatest wish. Their idea of a Saviour is of one who can save them from living, not one who can give them eternal life, as Christ promises to do. They have no conception of a happy, heavenly home, such as the Bible says Jesus has gone to prepare.

There is in all the world nothing that gives light about the future except the Bible. It is delightful to think that within the last few weeks thousands on thousands of copies of this blessed book have been scattered throughout Japan. Translations have now been made into Japanese, and the people eagerly buy them. If they will but read what they buy, the old sad notion about the future

will give place to purer and brighter hopes. And they will learn to pray, not in a blind, but reasonable way. The picture below represents a method of praying, in vogue in some parts of Japan, for the soul of a mother who dies when her first child is born. This mother's soul, according to Buddhist belief, must remain in a fearful place of punishment, the Lake of Blood, until she is rescued by prayer. So the friends fasten a piece of cloth, at its four corners, on bamboo poles, over a pool of water, placing a dipper near by with which passers can pour water upon the cloth. *This pouring of water is a prayer*, and its benefits are supposed to be applied to the soul of the young mother whose name is on a tablet close by. And not until the cloth is worn or decays away so that it will no longer hold any water, can the soul be delivered from the tortures it must endure, not on account of any sin, but solely because of misfortune. To people among whom such false notions of justice and of prayer prevail we are seeking to carry the blessed gospel of him who came into the world to save the lost. Buddhism and Shintôism do not help men while they live, or comfort them when they die. The religion of Jesus Christ, however, can do, and is doing in Japan, what the old faiths have failed to do. It is winning many converts, and it is remarkable how most of these converts, some quite young people being of the number, are moved to tell of the new religion they have received.

STRAW RAIN CLOAK.

THE FLOWING INVOCATION.

Eleven years since the first missionary of the American Board went to Japan. Now we have seventeen churches there, and a year ago there were 514 church members. The *Missionary Herald* for January last tells how the young men from the Kioto school went out joyfully during their summer vacation to tell of Christ from house to house, often having from ten to eighty hearers, and also how some of the Christian boys from Osaka sold a great many Bibles to those who had never seen one. Has not the good seed grown quickly in Japan?

WORK FOR ALL.

SEVENTY years ago there were very few Sunday-schools in the world, but had there been as many as there are now, and had they desired to do something towards teaching the gospel of Jesus to the children of Turkey, or India, or China, or Africa, they could not have done so. The way was not open to carry to these nations any Christian message. But there has been a marvelous change within seventy years. Now any Sabbath-school, or mission-circle, or any individual, wishing to do some Christian work in almost any part of the world, has the opportunity. For instance, if any Sunday-school would like to maintain a Christian school teacher in Turkey, it has only to send its money to the Treasurer of the American Board in Boston, and select from the list of not less than a hundred schools whichever it may please. The cost of each school is from $15 to $48. Some schools may prefer to support a native preacher, or a theological student in India or Ceylon or China. This can be done at a cost of from $40 to $100. Others may like a $20 share in meeting the running expenses of the "Morning Star," as she sails for her blessed Christian work among the islands of Micronesia. So you may work in just what part of the world you will, either by supporting a native preacher, or Bible reader, or a teacher of a Christian school, or a scholar, or in keeping your ship moving on her errand of mercy. Will not each Sunday-school not now engaged in some special missionary work, select some country and some form of work to which it will give its missionary offerings, and for which it will specially pray, and from which it may hear occasionally in these pages?

"WHAT THE PENNIES DO."

CHILDREN, did you ever see a house moved? What makes it go? Some of you say, horses, the rope, the men. Yes; all these are needed; but a horse has n't feet or wheels, and if you fastened a horse with a rope to a house without wheels, do you think it would stir? Ah! it is rollers that are wanted, is it? And have you noticed how often these rollers need changing? They roll round and round and round till they roll out behind, and the men have to keep putting fresh ones under in front. That is just like the missionary society: prayer, God's Spirit, missionaries, secretaries, and a treasurer, are all necessary, but the great society rolls on pennies. You children drop them into the box, and the officers of the missionary society get hold of them, and they put them under the society's work; then there is a mighty pull, and the work rolls along. And the pennies roll round and round till they roll out again, and into somebody's pocket. So unless you keep putting pennies under in front, down comes the house, and it will not stir at all. But I saw the other day a wooden house rolling up the street, and it did not have any one tending the rollers. It had huge wooden wheels under it. And they rolled round and round and round, and did not roll away, because they were fastened in their place. I think that is like the endowment some of you have helped to raise for Armenia College, and for some other good purposes. But few such endowments are to be found, therefore be sure you send your pennies to be wheels under the great mission cause, with a prayer that they roll into the right place and help move the cause along right grandly. — *Rev. C. T. Collins.*

For use in Library only

For use in Library only

I-7 v.76/77
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 8052